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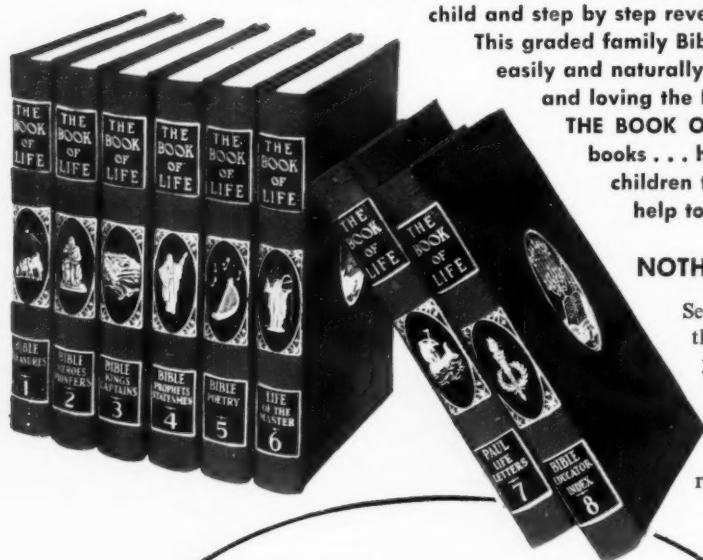
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Volume 57 • No. 2

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

OFTEN the editors themselves are surprised at the way an issue takes on a certain special flavor in the way it shapes up. We're inclined to feel that this one has more than a tang of unusualness. But see what you think. For now, we want to speak of two or three special features you may not notice so quickly.

EVEN THOUGH MANY tell us that IN THE STUDY is the first thing they read, we'd urge non-readers or irregular readers to note this month's department by Dr. Smith. The editors have again been impressed by the scope and outlook of the material presented, which this month ranges from an unusual word portrait of a great English nobleman with a burden for souls to an original outline of the last discourses of Christ.

Too GOOD TO MISS—and too important—is the short feature, "I was an Embezzler" which you will find on page 34 in Missions Department. It is especially meaningful in view of the fact that the article came to us shortly before the author, son of the late Dr. Robert C. McQuilkin and former headmaster of Ben Lippen school, was to leave for the mission field.

AND FINALLY, a special word of reminder that this year's Christmas program appears on page 45. The response to last year's program was overwhelming—in spite of the fact that the supply of extra copies of the issue was soon exhausted. This year's program by the same author is again a program with a point, and extra copies will be readily available.

cover photo and
youth supplement
cover by
MAX THARPE



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THIS MONTH'S COVER

SURE, THE YOUNG FELLOW on this month's cover knows his apples—what kind to pick and how to shine them on his shirt and where to take that first big, juicy bite. There is likewise a heavenly zest for living to all that wait upon the Lord. These shall "renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

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"Millions of them," thought Mommie. "Millions!" Moving along the row she continued picking, with Virginia, Becky, and Net working across from her. Tigger, the common cat, and Pogo, the Siamese, raced up and down the rows, occasionally climbing to the top of a post. "Look, Mommie! Pogo the Great, the world-famous pole-sitter!"

"Pole cat," murmured Mother, ashamed of her pun and utterly weary of blackberries. "Why did we ever plant so many?"

One of the children started to sing and the words of a hymn rang out over the berry field. "There's a new name written down in Glory. And it's mine, oh yes, it's mine!" Mommie thought of the Firs Conference and of Sam Cassells, the missionary, who introduced the song there years ago.

"Knock, knock!" called Annette. "Who's there?" asked Mommie, absently, with her thoughts far North at Bellingham where Jon and Joe were attending the high school camp. "A time of refreshing . . . that's what I need."

"Knock, knock," persisted Annette. "Who's there?" answered Mommie. "Berry," replied the twelve-year-old. "Berry who?" Mother asked, reaching down under the vines. "Berry funny," and the children howled with laughter. "Berry," muttered Mommie grimly.

"Boy, won't it be fun at Lewis River when we get there?" shouted Tim. "I can just feel that cool water slippin' along. Do we get to eat out there, too?"

Bobbie popped another berry into her mouth and one into the tin measuring cup. "Tad," she asked, her brown eyes twinkling, "which would you rather do, go to Lewis River for the day or go to heaven for a day?" Taddie waited a while. Heaven is a real place to him and yet the delights of Lewis River were close at hand. "Well," he countered, "uh . . . anyway, how would you get up to heaven?"

"Oh, you could just say abacadabra!"

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Christianity in Europe



By Rene Pache

—Lutheran, Reformed (Presbyterian) or Anglican. Practically every person who does not belong to some independent group has been baptized and confirmed in the established church, and tends to consider himself a real Christian. Yet it is certain that only by personal surrender to Christ and regeneration by the Holy Spirit can we enter into the kingdom of God.

Europe was the birthplace of Bible criticism, and is still greatly under its influence. It is extremely difficult to find a professor of theology who upholds the full inspiration of the Scriptures. Some theologians still represent the old type of modernism. Many others who preach better doctrines concerning Christ keep on saying that the Bible "contains" but is not the Word of God. What is actually the Word of God is left to everyone to decide, according to what he thinks he has found in the Book.

We are told that there are many unbelievable "legends" in the Bible, and a very influential professor has recently published a book explaining how "myths" should even be taken out of the New Testament. Universalism is a very widely accepted doctrine. All of the official churches with their different tendencies are in the ecumenical movement.

On the other hand, we truly see the Lord working in many ways. The Billy Graham campaigns have revealed a great hunger and also manifested a new and practical co-operation among the believers. In Paris as well as in Geneva, a number of pastors and churches have continued joint evangelistic efforts, reaching crowds unheard of previously. The Lausanne Cathedral (Reformed) was recently filled to overflowing during sixteen days of straightforward gospel preaching. In Germany and France great tent campaigns take place every year.

The Bible-believing Christians are more and more conscious of their strength and unity. Real progress has been made in coordinating efforts in the fields of literature, radio, films, tent campaigns, the training of workers, Bible Schools, correspondence courses, missions, etc.

A tremendous task is still before us, and only the power of God and the prayerful cooperation of our fellow believers can bring about a victory of the gospel. There is undoubtedly among God's children an increased expectancy for a deep spiritual awakening. Let us also pray that many more workers may be sent forth into the harvest. The very uncertainty of the future is making many hearts more ready than ever to listen to God's warnings and promises.

It is urgent that we should take better advantage of all the modern means of spreading the gospel as the only way of getting the good news into the millions of homes otherwise closed to us. Our confidence is that He which has begun that good work will finish it until the day of Jesus Christ.—END

In our "World Report," published in August, we could not present an authoritative picture of the Christian situation in Europe, being unable to make contact with the one we felt most competent for such a survey, Dr. René Pache of France. Later, from Lima, Peru, Dr. Pache wrote us, presenting a brief summary of conditions in Europe.

A native of Switzerland, Dr. Pache has made his home in France for a number of years, has traveled quite extensively, is one of the founders of Inter-Varsity Christian Fellowship in France and Switzerland, and, since 1947, has been principal of the Emmaus Bible Institute in Lausanne.

EUROPE has been for a very long time pre-eminently the Christian continent. It has witnessed the labors of the apostles, the Reformation, the going forth of the Pilgrim Fathers and the pioneers who took the gospel unto the uttermost parts of the earth. How does it stand today?

Northern Europe is Protestant; the South, which is mainly Latin, is Catholic; and the East, Greek-Orthodox. The 400,000,000 non-Protestants in Europe represent one of the most neglected and strategic fields in the world. If you compare France with Madagascar, Belgium with the Congo, Spain and Portugal with South America, in every case the mother country is seen to be far less evangelized than the new. Brazil alone has more evangelicals than the six countries of Latin Europe. In some Catholic intellectual circles a new interest has been shown in the Bible, but so far we cannot see what practical results it will have.

On the other hand, the masses remain untouched. In France, for instance, only 4 million Catholics take the holy communion once a year, 35 million at least thus being practically outside of the fellowship of the church.

We can say very little of what is happening beyond the "iron curtain." We do know, however, that before the last war Rumania witnessed great victories of the Lord, 500 churches and assemblies having been formed by the Baptists and the Brethren in forty years. These are still in existence and—as in Hungary, Czechoslovakia and eastern Germany—they still preach the gospel in spite of great difficulties, perhaps even because of them. Let us not forget them in our prayers.

In most of the Protestant countries there is an established national church

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news
for and about
Christians

Presstime Paragraphs

Pakistani Christians, unable to gain a hearing, may be forced to reject the new national constitution being prepared for early next year. They will take this action if there is an attempt to "put Christ on a footstool" or if it denies religious freedom within the meaning of the Bible. Christians there are especially concerned because one provision of the proposed constitution demands that the prime minister must be a Moslem.

* * *

There may be a religious census in 1960, according to the U.S. Bureau of Census. "If there is substantial demand." However, questions about belief in God and attendance at church or synagogue are considered "unsolicited and improper" by the Bureau.

* * *

President Jack Murray has announced that F. Dean Bantu has accepted the post of dean of students at Shelton College, Ringwood, N. J. Bantu, who until recently held the same position at King's College, was selected "for his administrative abilities."

NEWSQUOTE of the Month

"... politics is a beloved American pastime ... American political life has been relatively sane and well-behaved in the last few years ... Now the noisy campaign season is coming again ... Our assignment is to try to see through the dust and turmoil to the important questions facing our nation ... Only in a nation where a great many people are eager to make their influence felt according to the prompting of keen and well-informed conscience is it possible that God's will may be done."

Story Behind the Quote: This observation was made by Editor Elson Ruff in *The Lutheran* (Aug. 22), in a warning that during the pre-election campaigning Christians must be prepared for "some lack of dignity" in our national life as part of the price of democracy.

Editor Ruff also said: "Democracy is a magnificent idea in political life, but difficult to keep in working order. For its success it requires that a substantial number of ordinary citizens have a high sense of responsibility and take the time for careful study of the big questions. Comparison of the voting records of candidates and parties is the necessary homework to be done before election day."

New Overseas Appointments Announced by Navigators

The largest group ever to be sent by the Navigators to overseas posts will be leaving this fall and early spring for four continents. Announcement of their appointments was made by director Lorne Sanny at the closing meeting of the annual staff conference at Glen Eyrie, Colorado Springs, Colo. Six of the appointees will go to the Orient, seven to Europe, three to Latin America and one to join the team recently sent to Africa.

Reporting on expansion of the work, both on foreign and home fields, Mr. Sanny paid tribute to the late founder-director Dawson E. Trotman, whose "Spirit-guided foresight" had set in motion many of the advances now being made. (Item: It was largely through Trotman's vision and faith that Glen Eyrie was secured in 1953 as international headquarters and training center for the work.) "Detailed evidence of his forward planning have been revealed at every turn," stated Sanny, "with plans for moves into new territory already underway at the time of Trotman's death" last June 18 (see N/R, Aug., 1956).

U. S. Career Workers to Get Million Dollar Center

A million-dollar Protestant center for training career workers in the government's foreign service will be built in Washington, D. C., by the Methodist Church. Dr. Hurst M. Anderson, president of American University in Washington, said the new School of International Service will be located on the university campus. American University is a Methodist institution with an enrollment of more than 5,000 students.

Addressing a Southwide Methodist missionary conference, Dr. Anderson said, "America's new leadership in world affairs is accompanied by responsibilities for which we are not prepared, and we need more young men and women in government posts who have a Protestant background and are trained to interpret our democracy." He pointed out that a Roman Catholic school, Georgetown University, is now the chief training center for career workers in diplomacy and other government foreign service.

Dr. Anderson emphasized the need "for Protestants to take the lead in restoring Christian principles in our government and culture," and warned that "if we don't, the influence will come from an authoritarian-type church."

Bible Featured on New U. S. Postage Stamp

The Bible is again being featured on a U.S. postage stamp, but this time is an entire Bible, not just a proof sheet as was the case with the Johann Gutenberg stamp of 1952. The new three-cent stamp was issued on Labor Day and was designed to honor American labor.

The design for the stamp was taken from a mural in the new AFL-CIO headquarters building in Washington, which depicts a worker with pick, hammer and hoe over his shoulder, with an arm about his wife. She is seated and is reading to their young son from a book which the artist described as *The Book of Life*.

A spokesman for George Meany, president of the AFL-CIO, said, "To us the *Book of Life* can mean nothing other than the Bible. We

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Schwenzfeier



Carlson



Cook



Lee



Free



Ferrin

• **KARL SCHWENZFEIER**, who will compete next month in Melbourne, Australia, against the best gymnasts of the world as a member of the U.S. Olympic team, is praying that God's will shall be done. He says: "Many people misunderstand how an athlete feels about religion. They think he prays to win, when all he actually asks is to be able to do his best. I learned a long time ago that a fellow can't do it all by himself." Karl is twenty-two, has been a Penn State graduate student, and though he won most of the important amateur athletic titles last year, in addition to a degree in physical education, is an active member of Prince of Peace Church, Philadelphia. He has just been commissioned a 2nd Lieutenant in the U.S.A.F.

• **FRANK CARLSON**, U. S. senator from Kansas, was re-elected president of International Council for Christian Leadership at its annual meeting in The Hague. Laymen from twenty countries attended the sessions, which were opened by Princess Wilhelmina of the Netherlands.

• **ROBERT A. COOK** was re-elected president of Youth for Christ International for his ninth consecutive year at the annual convention which drew more than four thousand delegates to Winona Lake, Ind. A budget for \$690,000 was adopted for the next year—some \$135,000 more than the preceding year.

• **ARTHUR DENISON** and his wife, Helen, observed "Treasure Day" for the seventh consecutive year at their drugstore in Horton, Kan. They gave all the receipts from the day's business—along with an equal amount from their personal savings—to support church and missionary work. They took the name for this observance from the Bible statement, "Lay up for yourselves treasures in heaven."

• **WALTER R. MARTIN** has been named to head a new Division of Cult Apologetics, established by Zondervan Publishing House, Grand Rapids, Mich. The new division will supply new information to all interested persons, "utilizing reliable documented facts which cannot be fairly challenged or answered by cultists," according to an announcement made by the publishers.

• **JAMES DeFOREST MURCH**, editor of *United Evangelical Action*, is the author of the first definitive history of the National Association of Evangelicals. Planned for release before the end of the year, *Cooperation Without Compromise* is being published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

• **JOHN LINTON**, evangelist from Riverside, Windsor, Canada, was named winner of the \$300 first prize offered by the *Sword of the Lord* in its recently concluded third annual evangelistic sermon contest. His sermon: "God's Letter to Mankind." (Other awards: Second prize, \$250, Dr. Tom Malone, pastor Emmanuel Baptist Church, Pontiac, Mich.; third prize, \$200, Evangelist Hugh Pyle, Atlanta, Ga. Sermonmakers in 43 denominations, from 35 states and 14 foreign countries, competed for ten awards totaling \$1600.)

• **WILLIAM SANFORD LASOR** is on sabbatical leave from Fuller Theological Seminary, Pasadena, Calif. He has been appointed honorary lecturer at the American School of Oriental Research in Jerusalem.

• **W. IAN THOMAS**, a major in the British Reserve Officers' Corps, will speak at the third annual Mid-America Keswick Convention. The major was decorated for outstanding valor during World War II in both the North African and Italian theatres. He now directs a Christian youth center in England and conducts "a Dawson Trotman-type" program of personal evangelism among youth on the European continent.

ROBERT G. LEE, pastor of Bellevue Baptist Church, Memphis, Tenn., has established a unique pastoral record. There have been more than 21,000 additions to the membership—an average of 13½ new members each Sunday for twenty-eight and one-half years!

• **DR. JOSEPH FREE**, professor of archaeology at Wheaton College, recently completed the fourth season of excavating at the site of ancient Biblical Dothan. This year he and Mrs. Free found more houses and streets from the period of Elisha (850 B.C.) and the days of King Solomon (950 B.C.) as well as remains of a medieval Arab building. The Free's plan a fifth season of excavating at Dothan in 1957 after conducting the fourteenth annual Wheaton Bible Lands Cruise, scheduled to sail early next March.

• **DR. HOWARD W. FERRIN**, president of Providence-Barrington Bible College, will serve as director of the newly organized interdenominational New York Evening School of the Bible to open October 5. The school is sponsored by 65 evangelical churches and organizations and conducted under the auspices of Providence-Barrington Bible College. Classes will meet on Friday evenings at Calvary Baptist Church, 123 West 57th St., New York.

take it to be a Bible, and I think anyone who looks at the mural would see it as a symbol that the Bible is the one sure and certain guide we have in life."

Preachers Score Faults in 'Modern Preaching'

A diagnosis of "faults in modern preaching" was released by four Protestant pastors who studied the subject. The report was released from Oklahoma City, Okla., but the study was nation-wide in scope. It called for the need of "strong, courageous, determined biblical preaching."

Faults scored: 1) Vague rambling with no clear-cut point. 2) Pretentious and highly colored delivery. 3) Increased cutting of sermon length. 4) Toning down of spiritual mes-

sage to please people. 5) Timidity in stressing the harder demands of religion in action.

Catholics Warned of Traffic Penalties

Roman Catholics across the nation were warned to expect the imposition of ecclesiastical penalties if they were found guilty of adding to the rising toll of traffic deaths.

This warning came from Joseph Matt, editor of the Roman Catholic periodical *The Wanderer*, speaking at a convention in Wichita, Kan. Mr. Matt suggested that, eventually, he expected specific penalties to be placed on racing, speeding and other dangerous driving practices.

Elsewhere, as reported in *L'Osservatore della Domenica*,

Moody Monthly

Vatican periodical, Roman Catholic offenders in traffic accidents may soon be penalized by their church as well as their state because church authorities have under consideration a system of ecclesiastical punishments. Top punishment would be personal interdiction, equivalent to virtual excommunication, for conviction of the crime of manslaughter.

Woman Missionary in China Bares Humiliations

Word has been received for the first time in almost two years from an eighty-five-year-old Danish Lutheran woman missionary in China. Miss Ellen Nielsen, who has been in China for the past sixty years, wrote a letter to a friend in Hong Kong to tell of her life, which is now under the shadow of the communists.

Miss Nielsen took out Chinese citizenship several years ago, explaining at the time she had no intention of leaving China because of her advanced age and of her inability to travel long distances alone. Her letter disclosed that she now is barred from visiting members of her church, nor can they visit her. She is prohibited also from attending religious services and is interrogated at intervals by military authorities.

She reported that a few of her church members visit her "on the sly," but this, she admitted, is risky business. She said rationing restrictions make it hard for her to buy food and recently she had to kill her only possession, a cow, to keep herself alive. (Item: Miss Nielsen is one of two Lutheran missionaries still in Red China. The other is the Rev. Paul Mackensen of Baltimore, Md., a missionary of the United Lutheran Church in America. There is some hope, however, that Mackensen may be released soon.)

Pulpit Seen as 'Prisoner' in Soviet Union

The pulpit is "a prisoner" in the Soviet Union, according to a report released by Dr. John C. Slemp, editor of *Missions*, a Baptist monthly publication, on his recent return from a six-week visit in Russia.

Dr. Slemp, confirming reports of other observers, charged that although church and state are said to be separate in Russia, "they are separated only in a very limited sense."

"The churches are not free in the sense that we Americans conceive of freedom," he said. "They are free to worship, to preach within limits, to sing, to pray, to christen babies, to marry the young and to bury the dead. But there their freedom ends."

Dr. Slemp visited Moscow, Kiev and Leningrad. He said there were no Sunday schools in Russia or church organizations for young people.

'Alice' Still Stealing Converts in Africa

"Alice," the self-styled prophetess who has been stealing converts from missionaries in Africa (see *Presstime Paragraphs*, September, 1956), has almost paralyzed the Christian Church in the Lubwa district of Rhodesia. This report was made during the Annual General Assembly of the Church of Scotland, meeting in Edinburgh.

The assembly was told by the Foreign Mission Committee that missionaries in Northern Rhodesia are "losing the battle to the strange new religion of Alice." They added that thousands of persons are trekking to hear and see the false prophetess, and that she has even inspired her converts to build their own churches.

Alice—her real name is Lenishina Mulenga—is 32 years old. She claims to have a direct connection with God and insists that she died but God kept her from entering heaven, telling her instead to return to her own people. She warns them to give up witchcraft and repent of their sins. Alice also says that God told her there were two books: one for the whites and one for the blacks. And the black book was the right one. God speaks to her during a strange whistling. Missionaries watching her activities say she just steps behind a tree and blows a small instrument. The natives—ordered to bow their heads—are greatly impressed.

Cannibals Kill 38 in New Guinea Jungle

Cannibal headhunters in the jungle of northern New Guinea killed at least thirty-eight natives last August. This report came from a government district officer on his return from a month-long patrol.

The bodies of the natives, who were on a fishing expedition, were found along the Sepik River. Canoe and foot patrols were dispatched by the government to investigate.

October, 1956

Air Force Citation Given for Science Films



Robert L. Constable (left), vice-president of Moody Bible Institute, Chicago, receives a citation certificate from Chaplain (Col.) James F. Patterson, Chief of Personnel Division, Office of the Chief of Air Force Chaplains. The citation was recently awarded in recognition of the contribution of Moody Bible Institute's gospel-science films to the character guidance program for Air Force personnel in Europe in 1954.

Churches Make News Headlines

Churches are making news headlines at a faster rate than ever before. Here are a few from this month's news reports.

* * *

The American church construction boom continues to move at a fast pace. The latest figures from the U.S. Department of Commerce show total construction last July amounted to \$66,000,000, equal to the all-time high for the month. The figure was up \$4,000,000 from June, and \$10,000,000 above May. So far this year the total for church construction is \$401,000,000—exceeding by \$2,000,000 the figure for last year at this time.

* * *

England's churches need repair—repair to the tune of four-and-a-half-million pounds—or well over twelve million dollars. That's the estimate made recently by the Executive Committee of the Historic Churches Preservation Trust. One official said there are over one thousand churches that need repairs estimated to cost more than two thousand dollars for each church.

* * *

Locating sites for new churches is causing problems in some areas. Two Presbyterian ministers in Indianapolis, Ind., have been flying over rooftops in suburban Indianapolis, taking aerial photographs, in an effort to find new church sites. They said that the task of finding new church sites in large cities and their fringe areas has become increasingly difficult. Winding roads and dead-end streets complicate the problem. Aerial photographs seem to be a solution to the problem, for they clearly show not only the street layouts but the concentration of housing and also the vacant spots suitable for church building sites.

* * *

As farms get bigger, rural churches get smaller, says an Iowa minister. Clyde Mosher, pastor of the Christian Church, Keota, Iowa, claims that rural churches should look for the size of their congregations to decrease if the present trend toward larger farms continues. But the Iowa minister added: "That won't wipe rural churches out." He said fewer larger farms can support a church as well as many smaller ones. Mosher's remarks were made during a panel discussion at the eleventh annual Town and Country Church Institute at Drake University, Des Moines, Iowa.

* * *

Despite a strong resurgence of interest in religion, the number of non-church members in the U.S. is increasing steadily. A Lutheran home missions leader has pointed out that the sixty-six million Americans who have no connection with any religious body is greater than the population of the country at the turn of the century. He added, "Yet at least half of this number live within easy distance of a Protestant church."

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ANSWER PANEL

Questions submitted by MOODY MONTHLY readers will be answered each month by "Your Answer Panel" under an arrangement whereby inquiries may be referred to members of the faculty and staff of Moody Bible Institute. Questions may relate not only to Bible interpretation and doctrine but to Bible related subjects such as missions and archaeology, to methods of Christian work or to spiritual problems. The editors reserve the right to select questions which they feel are of general interest. Anonymous letters will be disregarded.

Q. Can you give me definite Scripture indicating we are to pray aloud in public? In recent cottage prayer meetings a Christian lady stated that she and her husband had never been able to find such scripture. She added that the Bible does not indicate that the prayer meeting for Peter's release from prison was other than a group of Christians gathered and praying together silently.—*Mrs. L.H.C., New York*



A. There is no command in Scripture which says, "Thou shalt pray audibly in prayer meeting." Nevertheless the whole story of prayer in the Bible would be without meaning if prayer had always been silent. It is quite evident that Elijah's prayer on Mt. Carmel was audible, and heard by those who stood around. Solomon's prayer at the dedication of the temple was certainly audible. The prayer of Jesus must have been audible when it so impressed the disciples that they asked Him to teach them to pray as they had heard Him pray.

The Psalms are full of statements indicating that the psalmist prayed aloud, even when alone. I suggest reference to Psalm 3:4; 5:2,3; 18:6; 27:7; 28:2,6; 31:22; 55:17; 64:1; 66:19; 71:1; 86:6; 116:1; 130:2; 140:6; 141:1; 142:1.

It is equally evident that the apostle Paul is speaking of audible prayer and thanksgiving in I Corinthians 14:14-17. The problem of "tongues" is here present, of course, but the principle which the apostle is enforcing is that our praying and thanksgiving in the assembly of God's people should be such as to be understood by those present, and so elicit their hearty Amen.—*J. C. Macaulay*

Q. Why do most Protestant churches keep Sunday as the Sabbath when it is the first day of the week instead of the seventh? Why do most Protestants eat of the unclean meats and fish, etc., which the Bible tells us not to eat?—*Mrs. H.L., Wisconsin*

A. Christians, since apostolic times, have observed the first day of the week as a memorial of the resurrection of Christ (cf. John 20:1,19; Acts 20:6,7; I Cor. 16:2).

Leviticus II provided legislation concerning the diet of Israel, discriminating clean from unclean beasts. In Acts 10,

Peter is given a special revelation preparatory to his taking the gospel to Cornelius. Refusing to eat of the food presented to him in a vision, on the ground that he had never eaten anything "common or unclean," he heard the heavenly voice declare, "What God hath cleansed, that call not thou common." To Peter, a gentile like Cornelius would be deemed "unclean," but God was revealing to Peter the fact that He could cleanse the unclean, and desired Peter to be an instrument whereby the gospel of God's grace might be brought to a gentile.

That the Christian is not subject to the ceremonial law of the Old Testament is clearly taught in Scripture. To those who were tempted along those lines, Paul writes, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).—*Charles F. Pfeiffer*

Q. What are some Scripture verses which show that children who die under the age of accountability are saved?—*P.H., Tennessee*

A. I do not know of any definite Scripture which teaches that children who die before the age of accountability are saved. The term "age of accountability" is a man-made term, for no one knows definitely what this age is, but it refers to the time when the child does become responsible. It is well to teach children even while they are very young that salvation is only through faith in the Lord Jesus Christ, for there are many records of children knowing they are saved when they are very young.

I presume, however, that babies are referred to in this question. The attitude of our Lord toward children is to be taken into consideration. He said, "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). He said also, "Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). I feel that the propitiatory work of Christ avails for them, and that they are protected until they come to the age of accountability.—*Robert H. Belton*

A QUESTION FOR YOU

What is meant by being "in Christ," repeatedly referred to in the Scriptures (Rom. 12:5; I Cor. 3:1; 4:10; II Cor. 2:14; 5:17; Eph. 1:3,10; 3:6; I Thess. 4:16; Rom. 12:5; Phil. 2:1, etc.)? Best answers of not more than 250 words each will appear in December.

Moody Monthly

Our Moody Readers

Comments on "Christianity" Issue

I have been getting M/M off and on for a period of years now, and have always been deeply impressed by the practicality and usefulness of it. However, this August issue with its predominant theme of "Christianity—Yesterday and Today" is by far the best that I have ever seen. I believe that it is going to make a great difference in the lives of most everyone who reads it.—Rev. J. Wesley Anderson, Karlstad, Minn.

... I wish I could get this into every home of our church members.—R. D. Sensabaugh, pastor, Sedro Wooley, Wash.

It alone is worth the price of the subscription.—Mrs. E. H. Hastings, Lubbock, Tex.

Having studied some church history, the Bible, and biographies of some of the champions of "the faith," I received a real blessing from the topics and biographical sketches presented.—Rev. Clifford T. Williams, Chicago, Ill.

... thoroughly enjoyed every article, and found the entire issue a great personal blessing.—Leta Hawkes, Houlton, Me.

More Concerning "Demons"

I would like to thank you especially at this time for the article, "Light in the Darkness," as I have been in this situation for some four years. Oh, how this article has given me light! I do want to be a useful Christian, to occupy until He comes.—Mrs. Ellen Jones, Los Angeles, Calif.

Surely there is a real need for Christians today to be awake to the workings of the devil.—Vera Batke, Sudan Interior Mission, Jos, Nigeria, West Africa

William B. Young's articles on Satan and his power ... will be of real value in countless hearts and homes if the truth of these articles is believed and practiced.—Lena Mae Blunt, Bridgetown, Barbados, British West Indies

... very instructive and explanatory. I do not think anyone who takes up his or her cross and therefore knows what it is to wrestle with the spiritual hosts of darkness needs persuading that such enemies are real. I would confirm the writer's warning to resist Satan and yield to God.—M.H. Whiteley, Huddersfield, England

Love That Will Not Let Go

I think your current set of articles on the unsaved mate will be a good deal of help in many homes. The situation in our home is like that, [but] I feel that my husband will one day be tired of sin and restlessness and aimlessness and open his heart to Christ.—(Name withheld)

All who enter the straight and narrow path in good interest soon find themselves in a climate extremely uncongenial to pride.—Our Hope

October, 1956

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are mounted in handsome carved wood frames, your choice of gold-toned or mahogany-toned. Artwork of your church is beautifully rendered, and distinctive etched-type reproduction is fired at intense heat (not just photographed on plate and lacquered over) for guaranteed permanence for the life of plate or tile.

These appealing mementos are wonderful for anniversary celebrations and bazaars—and people love to give them for Christmas. Write today for quantity prices, literature, samples and special Christmas offer to those ordering before Oct. 15.

Write: WORLD WIDE Art Studios, P. O. Box 9210, Covington, Tennessee

What every Christian should know about Moody Annuities



Here are the answers to questions most frequently asked . . .

Perhaps, like many other Christians, you've heard a lot about annuities, but you've never read a simple, brief explanation of what they are, and how they work. Then, this message is for you.

WHY WE WROTE THIS ADVERTISEMENT

During the course of a year we talk to hundreds of people who are interested in the work of MOODY BIBLE INSTITUTE. Many want to do something, in a financial way, to help in the school's ministry. When we mention Moody Annuities, they often say, "Oh, yes, we've heard about them. But tell me—just what is an annuity?"

That's why we decided to go right back to fundamentals and try to write an ad that would tell you in plain language about Moody Annuities and what they will do for you.

Carl J. Frizen, Department of Stewardship
MOODY BIBLE INSTITUTE

What is an annuity?

In simple dictionary terms, an annuity is a specific amount of money paid to an individual at regular periodic intervals. How much money you receive and how often you receive it depends on which of several kinds of annuity agreements you enter into.

Basically, a Moody Annuity Agreement is a legal contract by which MOODY BIBLE INSTITUTE, in appreciation of a gift of money for its work, promises to pay the donor a fixed sum of money at regular intervals as long as he lives.

Why do people buy Moody Annuities?

Suppose you want to make a contribution to help support the work of Moody. At the same time you need a certain sum of money coming in regularly for living expenses. So, let us say, you make a gift of \$1,000. Part of this sum will immediately be used to support the daily needs of the Moody ministry, and the rest will be set aside in a fund to guarantee you a regular income for as long as you live.

How much does a Moody Annuity cost?

You can enter into a Moody Annuity Agreement for as little as \$300, and there is no "ceiling" on how big an annuity you can purchase.

How much income do you receive?

It's possible to receive a return of up to 8¼%, but you must keep in mind that annuity rates are figured like insurance rates, in that the size of the payments you receive are based on your age at the time you take out your annuity. They are also based on the size of your gift . . . the larger the sum, the bigger your income. For example, if you purchase a \$1,000 annuity

when you are 65 (female 70) years of age, your annual income for life would be \$59.22. If you are 70 (female 75) when you make your annuity contract, you would receive a life income of \$64.66 per year. Annuity payments may be made to you on a semiannual or annual basis, whichever you prefer.

What does Moody get out of it?

Under the MOODY BIBLE INSTITUTE Annuity Plan, a percentage of the sum of the agreement is considered as a gift to the school. This money is immediately used to meet the operating expenses of training young men and women tuition free for effective Christian service. That's why, under this plan, you are sure your money is being used specifically in the Lord's work.

How safe is your Annuity Agreement under the Moody plan?

That portion of your money not used directly for the work of the Institute is set aside in a special reserve fund and is used only to make payments to Moody annuitants (people who have purchased annuity agreements).

This reserve fund is maintained in accordance with the highest actuarial standards and is never used for operating expenses or any other purpose. The Institute buildings and equipment represent tangible assets over and above the annuity reserve fund which further protect our annuitants.

The Moody Annuity Plan was instituted more than forty-five years ago and not once during this period have we missed making a payment.

Unlike stocks, bonds, mortgages and other securities, no time is required to supervise your Moody Annuities, since there are no market fluctuations to worry about. Your return is steady, regular and on time.

What different types of Moody Annuity Agreements are available?

- (1) *Single Life Agreement* is issued to one person, who will receive a specified income for life.
- (2) *Joint Agreement* provides for payments to two annuitants jointly. On the death of one, his payment is made to the survivor.
- (3) *Survivorship Agreement* provides for payment to one individual until his death, after which the payment is made to a second person, the survivor, named in the agreement.

How will a Moody Annuity affect your income taxes?

That portion of the annuity sum which is considered the gift to the Institute is an allowable deduction from income taxes as a contribution. A certain portion of the annual annuity income is tax free. Only the taxable portion should be reported as income. A statement for income tax purposes accompanies the agreement.

What sort of activities at Moody will your money be used to support?

Some of the soul-winning activities of Moody that your money will help underwrite are the *tuition-free* Day and Evening Schools, Radio Station WMBI, the gospel literature work, and the gospel-science films.

How you can get started in the Moody Annuity Plan

Just send for FREE booklet, "DOUBLE DIVIDENDS." Fill in coupon and mail today.



Carl J. Frizen,
Dept. of Stewardship
MOODY BIBLE INSTITUTE

M-56-22-3

820 N. LaSalle Street • Chicago 10, Illinois

☐ Please send me "DOUBLE DIVIDENDS," story of Moody Annuity Plan.

☐ Please send folder, "You Can Take It With You," relating to stewardship and wills.

Name _____ Age _____

Address _____

City _____ Zone _____ State _____

Editorials

Flood of Fury

What are alcoholic beverages doing to our country? No one could attempt to write the total cost of the freedom to sell and consume liquor—a cost measurable not only in dollars and cents but in wretchedness, ruin, crime and depravity. However, these significant figures have recently come to our attention.

Last year while the American people spent less than 7 billion dollars for public schools and less than 4 billion for all church and charity purposes, they spent 9½ billion for alcoholic beverages. America spent on the average of \$18,700 per hour for alcohol in 1954.

There are now 441,800 liquor establishments in the U. S. compared with some 300,000 churches.

Alcohol-related offenses accounted for 59 per cent of the arrests for all offenses during 1955, according to FBI reports.

And the alcoholic beverage industry is sparing nothing to make the coming months "bigger and better." For example, our source reports:

Distillers spent \$41,055,000 last year in newspaper advertising—an all-time high.

Big name brands of alcoholic beverages were exhibited in the Democratic convention hall in Chicago for the first time this year.

Calvert distilleries are tying in with the National Beef Council for a campaign featuring the eating of premium beef with Calvert whiskey.

A new "teen beer"—a near-beer with alcoholic content which smells, looks and tastes like real beer—has been developed. Hoped for market: the grade and high school boy and girl.

Had enough? When will the profit hungry alcoholic industry and its advertising partners have enough? Or when will America wake up?

Convention Object Lesson

The great national political conventions are over, and again we have been made thoughtful by the way which, under the democratic processes, the candidates are chosen. And for some reason this spectacle of order emerging from confusion makes us think of the order and purpose which God ultimately brings into the lives of His redeemed.

For consider how many forces are at work to dethrone the Christian from the high position to which grace has brought him. Think of his wrestlings with the world, the flesh, and the devil; his ofttime groping for the will of God; the pressures that are without and the fears that are within; the temptation to fight when he should be at rest and the longing to rest when the battle rages long and hard.

Then consider him as the years come and go, and time and experience bring their inevitable influence to bear. Joy and sorrow do their work, and love begins to sweeten the whole. And all the conflicts begin to merge, and all the contradictions are seen to be in agreement, and all the tangled ends begin to run together. And gradually in that heart there emerges a sense of *pattern*, with the wonderful, comforting realization that an all-wise God

is fashioning his life.

We think of David's life experience, where jealousy and love, happiness and heartbreak, poverty and riches, victory and defeat, praise and prayer wrought so strangely together. When it was all over God had a word concerning His servant, and it was this: he was a man after God's own heart. Though David had plumbed the depths, morally speaking, he could never forget that his highest good and purest love was in God, and the mainstream of his life was Godward.

And so it must be, we are persuaded, with all those who, having made the great decision for Christ, have entered into the family of God. Are you discouraged? Is the battle too great for you? Are you groping for the will of God for your life? Are you wondering how it will all end? Never fear! Greater is He that is in you than he that is in the world. Set your course Godward, and forgetting all else follow Christ, however stumblingly, as He leads, in the path of faith and love and obedience.

How to "Eat" the Word

The Christian's perennial need—one which becomes more acute as the world about him grows colder and more indifferent—is to feed on the Word of God. This means faithfulness in reading the Bible day by day, but it also means much more.

Most Christians as individuals and certainly churches as a whole are suffering from spiritual malnutrition—in many cases because Christians have never learned to feed themselves. Are you well fed? And if not, why? Few teachers are better qualified to help you in this important matter than James M. Gray who as editor of MOODY MONTHLY gave the following counsel to readers years ago.

* * *

There is a great difference between "finding" the Word of God and "eating" it, and it is the man who eats it that gets the benefit of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength, and all the usefulness and joy of living.

Holding the Word in your mind is like holding food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your pastor, your Sunday school teacher, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. . . .

Make the task as easy as possible by taking a portion so small that it may be readily recalled several times during the busy day. And see that you *do* recall it, that is the point. Master your will until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you.

The other morning at family prayers I read this verse in Proverbs 18:10: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

"The name of the Lord," said I, "why that means the Lord Himself! He is a 'strong tower.' And the 'strong tower'?" In olden time, that was a place of defense and protection, like our forts today. 'The righteous runneth into it.' Who can the *righteous* be, save those who are

made righteous through receiving Christ by faith as their righteousness?

"Runneth"—there is a thought of haste because of the pursuit by the enemy," and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." "Runneth into it, and is safe." Oh, the security and peace of the believer who puts his trust in God! And so I kept on "masticating" the Word and finding something new in it at every bite.

Before the day was over, I needed all the strength I got out of it. There were trials that day; the enemy was on my heels, and how glad I was to run, and to know the place to run and be safe!

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength, and joy, and power, and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred people. And to how many more will they pass it on? Can you compute the number of souls to whom they may pass it on in a lifetime, and who, in turn, may pass it on, and on, and on, while the age lasts! And all because of that one morning, and because I held it long enough to chew it well!

Memorize the Bible if you want to be blessed and and become a blessing.

Where the Difference Begins

Conservative Christians are apt to be criticized, very often, for the stand they take on ideas advanced by liberal or modernist or neo-orthodox theologians. The criticism goes that we ought to meet their arguments on the basis of scholarship rather than what is termed the argument *ad hominem*. That is, we should confine ourselves more with what the man says than with who he is or what he believes.

Now, we are certainly not against sound, conservative scholarship. There is a desperate need for it in every field of Christian thought and endeavor. Moreover, there is a great deal to be said against the argument *ad hominem*. It's an easy way out when one is hard pressed for an answer. It is likely to be based on unfounded prejudice rather than on sound reasoning. And its net result may be to defame or derogate the man while ignoring the necessity for answering his arguments. All

these devices any Christian should scorn to use

But there is another side to this question which is frequently ignored. Often a discussion is confined to surface contradictions, whereas the deep-down differences, the bases from which the various arguments spring, are not dealt with at all. And the net result is only a waste of time.

Why, for example, should a Protestant believer argue with a member of the Roman Catholic Church as to whether he should confess his sins to a priest? Or whether he should direct his prayers to Mary, the mother of Jesus? These are only surface questions. The underlying question is: Which is judged authoritative in Christian life and practice, the church of Rome, or the Bible which is the Word of God? The detail questions are soon resolved when the basic positions are clearly understood.

To use another specific example, we recently noted that Dr. Reinhold Niebuhr criticized Dr. Billy Graham for not emphasizing in his evangelistic message that before a man can actually partake of the salvation of Christ he must first of all be committed to the fact that all men, of whatever race or color, are equal. And the writer went to great lengths to show that Dr. Graham, able as he was, could never come to his true spiritual stature until he recognized this question which is engaging the minds and passions of men throughout the land and included it in the gospel that he preached.

These are only surface arguments that confuse and divide. Getting down to basics, the "gospel" as Dr. Niebuhr understands it is far removed from the gospel that Billy Graham preaches.

Dr. Graham preaches salvation by faith alone—with good works following, to be sure, but certainly not going before as an adjunct or prerequisite of salvation, else who should stand? Mr. Niebuhr's "gospel," on the other hand, is not derived from the inerrant, unchangeable Word, but is a strange mixture of the Word with a twentieth century social philosophy—which, incidentally, might well be outmoded in the twenty-first century.

For a third example, consider the present world situation and the relationship of the free world and Communism. How tragic it would be for us to judge Communism solely on the basis of its political maneuverings, the surface tactics which are largely compounded of expediency, mental reservation and obstruction. The system must be judged, not on its tactical gyrations, but on its basic strategy, its long-term objectives, its vowed philosophy of society, government, and economics.

And so with our view of the ideas advanced by Romanists and Protestant liberals, modernists, and neo-orthodoxists. The truth, simply expressed, is that they argue from a different base than we do.

Coming Next Month

FORMALITY— A CREEPING CURSE

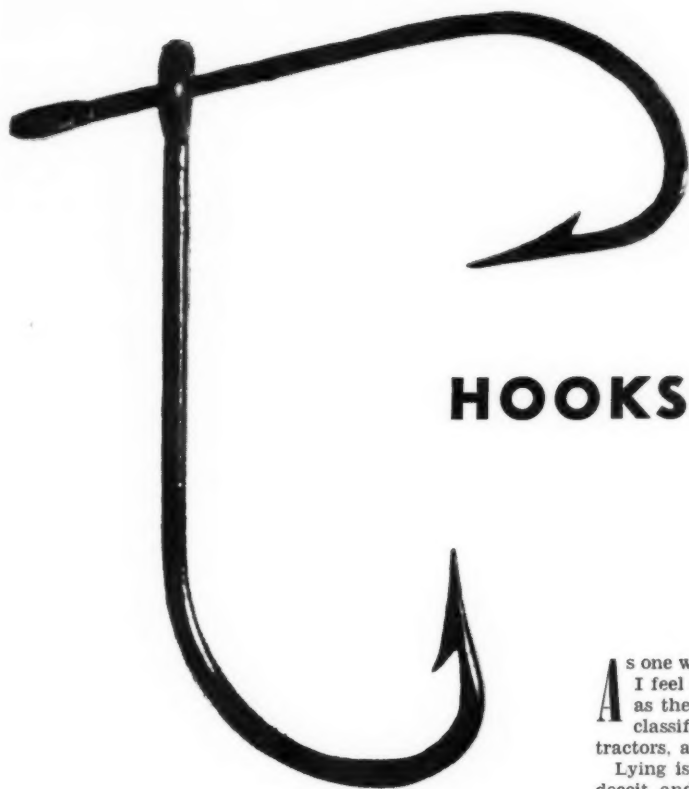
Is formality edging into the pews of even the evangelical churches? Next month a returned missionary tells why he thinks it is—and why he feels that the church today is suffering as a result.

NEW BOOKS ON PROPHECY

Another of those stimulating visits with Dr. Wilbur M. Smith awaits readers of his *IN THE STUDY* next month, as Dr. Smith turns his attention to six recently published books on prophecy.

NOVEMBER BOOK SECTION

If you appreciate the latest on new books—books to read and books to give—you'll be enthusiastic about the *SPECIAL BOOK AND BIBLE SECTION* in next month's issue. A pre-Christmas extra.



*For centuries the adversary
has used the same well-worn but very
effective devices. Be sure you
recognize these—*

HOOKS OF SATAN

by Martha M. Evans

As one who has had considerable experience with Satan's wiles, I feel safe in saying that he never uses a new hook as long as the old one will work. Most of his hooks, I find, may be classified under three general categories: deceivers, distractors, and disturbers.

Lying is one of the most common barbs among the hooks of deceit, and because Satan is a liar (John 8:44) he misrepresents himself first of all. Do you think he would ever come to a Christian with the admission, "This is Satan! I've come to separate you from God"? No. He is much more likely to appear as an angel of light (II Cor. 11:14,15) with the claim, "This is the way, walk ye in it."

The things Satan suggests to the Christian may not be very wrong; in fact, all he may need to do is sow a doubt or raise a question. He snared Eve on a bland query about the trees of the garden. And what a golden opportunity to misrepresent not only himself, but God! "Ye shall not surely die: for God doth know that in the day ye eat . . . ye shall be as gods, knowing good and evil" (Gen. 3:4,5).

That kind of advice is amazingly well preserved in spite of its age. You know the argument—worldly wisdom is indispensable to success and happiness; it's a great thing to have "been around"; naïveté is synonymous with stupidity; and so on.

Or he may try to sell you on the virtues of broadmindedness. "Really, my dear," he'll argue. "Aren't you being awfully narrow? What if you don't approve? You might at least be gracious enough to attend since they invited you. Judging—that's what you're doing, instead of trying to see the good, positive side of people."

Make way! Our angel of light is about to land with two other barbs of deceit, blindness and deafness, poised and ready to strike.

Few persons go blind or deaf overnight, and far be it from Satan to insist on hurry; he'll just ease in gradually. A little touch of worldliness; a little yielding on crucial points; a little pep talk, perhaps; a well-timed invitation and the blinders come down. Little by little the eyes get accustomed to the dark, the ears get accustomed to God's silence, and before the victim knows what has happened he is both blind and deaf.

Unless Christians are getting their bearings constantly from the Word of God, unless they like Jesus in His temptation can reply with an "It is written," they will find their ideals and standards dangerously shifting. Especially if they pay too much attention to the pseudo-intellectuals who (perfectly insensitive to the gospel message) root around aimlessly in the truths Christians hold dear. Spiritual things are spiritually perceived;



Often Satan's suggestions seem legitimate in themselves, but underneath are the barbs of deceit, distraction or disturbance.

no good comes from allowing such moles to disturb our roots!

♦ SATAN's second hook is distraction. When you kneel to pray, and feel distracted and disturbed, when you find such a multitude of little things, all legitimate in themselves, crowding into your mind, so that your prayers first falter and then become incoherent, be sure of one thing—it is of the devil.

Then comes that quiet voice reminding of things undone: "Don't you think you ought to be calling on that sick neighbor rather than kneeling here for prayer?"

Not for a moment would Satan dream of suggesting that you steal your neighbor's lawnmower or rob his household safe. Oh, no! His suggestion in itself is quite legitimate; probably you *had* planned a trip to see the sick one, tomorrow afternoon at the latest.

But Satan does not want you to go—he does not want you to *do anything*—he wants you merely to be distracted.

Suppose you do rise from your knees and hurry to the neighbor's house. He'll merely change his line. "Aren't you ashamed?" he'll ask. "You didn't keep your prayer time today! Better not do this right now. You really ought to . . ." And so it goes.

Or his distractions may come like this. Suppose under the Spirit's direction you have set aside time for daily prayer. As that time draws near, little undone tasks begin to come to mind, each one needing attention before the day is over. So you keep doing just one more little thing, and one more thing—until in horror you

find the time for prayer is entirely gone.

♦ SATAN is also a great creator of confusion. If he can't deceive us away from God, if he can't distract us, he'll make a disturbance. All that is wrong with many present day amusements, for example, is that they take one's mind and attention away from God. Here again Satan's arguments are subtle. "Every intelligent person (note the flattery) needs a broad background in the arts," he argues. "You stay at home too much! Get out and have some fun or you'll find yourself becoming lopsided."

Or he will try to get you very, very busy. He may even tempt you with church activity. Make mere church work your objective and you can "serve the Lord" twenty-four hours a day without anybody—not even your unchurched friends—thinking you are queer. If you are content to be a whirlwind without any actual spiritual accomplishment, Satan will let you go ahead without much opposition.

On the other hand, mail out some tracts, give a devotional talk—in fact, do almost anything for the Lord—and you will probably hear Satan's protests. "How foolish!" he may chide. "You probably offended those folks. Otherwise they might have been interested in the gospel!" Or he may whisper, "You didn't really have God's message tonight, now did you?" He does not say you failed, perhaps; he simply raises a disturbing question.

♦ SATAN can give his accusations a subtle

twist that lingers—one that may leave you uneasy and uncomfortable for days and unfit for your best service. If he does not roar in your ears like a lion, he can always find some unctuous sophisticate to put you in your place. No wonder he has been called the "accuser of our brethren." He is a conveyor of uneasy feelings, emotional distress, fear and anxiety.

But thank God, we need not give place to Satan. As those in God's army, we are to resist him, not in our power but in the Name of Christ. "Resist the devil," says James, "and he will flee from you." And so he will.

Never expect Satan to give quarter or to let up in his attacks. He will discourage you until you are prostrate; then kick you while you are down. He will try to keep you so busy with the affairs of this world that there is no time for prayer, so preoccupied that the Word makes little sense, so pressured you feel there is no time for waiting upon the Lord. But he is defeated. In Jesus Christ he has more than met his match, and he need not win a single battle from us—not one.

True, it is easier to say this than to remember it in the face of disappointment, persecution and grief of soul, but Jesus Christ who defeated Satan is the same yesterday, today and forever. Satan's sentence has already been read, his ultimate abiding place already chosen. Jesus has destroyed his power, and though Satan and his barbs remain for now, they should only press us closer to the One who is the Victor. **END**

God Shuts the Door

FLORENCE A. BEANS

This faith of ours—will it remain unshaken,
When we have called on God to go before;
To bless the task that we have undertaken,
And on our cherished plan He shuts the door?

God shuts the door, and oft we lose while pining,
The very blessing that our soul implores;
For just beyond a brighter way is shining,
If we but wait for God to open doors.

Could we but see beyond the curtain veiling
The countless blessings that He has in store;
The heartaches spared us by His love unfailing,
How thankful we would be God shuts the door!

*The face I saw
high above me was
every bit of five feet
long, the picture
of integrity and
uprightness, with honest
eyes that looked
straight forward. Beneath
was a long, pointing
finger marking him as—*



Devaney photo

The Man for You!

By Edwin Raymond Anderson

It was the face of a man upon an election poster set against a building wall. What struck my attention at this particular time was the wording beneath, in letters of deepest imprint: "He is the man for you!" Here was one candidate's way of winning attention and votes for himself.

Election time again—and who will be chosen in the forthcoming contest? Who will obtain your confidence, win your vote and receive your allegiance? More important, which man shall it be when it comes to the question of things eternal? To whom do you turn for refuge, for anchor, for hope?

For myself, it is a blessed relief to turn from all men of earth to the One Man from heaven, the Lord Jesus Christ. Once He was presented in mockery, "Behold the man!" But as I view Him, I am filled with thanksgiving for all that He is. His promises? How different from others! Every promise is precious and powerful—and proven, being underwritten in His own font of blood. He is the Man for me. There can be no other where the safety of my soul is at stake.

Recall the answer of the soldiers concerning Him: "Never man spake like this

man" (John 7:46). There is saving power in His Word, and "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Not only is it true that "never man spake like this man," but it is also true that:

Never man *surrendered* like this Man. In the counsels of eternity past He cried out in the face of human sin and guilt, "Lo, I come to do thy will, O God" (Heb. 10:9). How He surrendered Himself of the glory of heaven for the grime of earth! He made Himself of no reputation. Think of His willingness to take the place of the guilty on the accursed tree that we might be brought to God! What a qualification for the confidence of your soul. Surely, you can trust this Man who died for you.

Never man *served* like this Man. He Himself took the lowliest place and declared, "I am among you as he that serveth" (Luke 22:27). The Son of Man came to minister. As the crown-point of that ministry He gave His life a ransom for many. Surely in this He has proven His authority to be your Saviour.

Never man *supplied* like this Man. On every hand we are hearing and reading—"Vote for me and I will give you . . ."

And we turn aside, thinking of unkept promises. But think of what He can give you, out of the bounty of His grace! "God so loved the world that He gave . . ." Do you know the joy of entering into the riches of His "so great salvation"? Jesus paid for it all and now offers, "Come, for all things are now ready." And the supply is unfailing. When you have entered within the gates of grace, and know the reality of this supply from the throne of grace, you will shout for sheer joy, "Great is Thy faithfulness!"

So much more could be said about Him. He is not like men of earth; the half can never be told. When you know Him personally (Rom. 10:9, 10), you will appreciate that. Throughout every changing tempo and texture of this life, He will never be a disappointment. For myself, having entered upon the "great discovery" (II Cor. 5:17), I have never regretted that happy day when by faith He captured my heart, "won my vote," and received my full allegiance. He is the Man for me, for He has made the decisive difference. Now is the time you must decide (II Cor. 6:2). May He be the Man for your heart's need right now.

END

Juvenile



But when they find the answer, everything changes . . . Devaney photo

The article which follows is the fourth and concluding one in a series begun in MOODY MONTHLY last November. It was adapted and abridged from a radio panel discussion moderated by Dr. S. Richey Kamm, chairman of the division of social science at Wheaton College, Wheaton, Ill., and broadcast over WMBI in Chicago.

There has been no attempt either on the part of the various panel participants or of MOODY MONTHLY to dramatize the more lurid aspects of this evil, the only objective being to see the problem clearly and to see it whole and to reach some satisfying conclusions.

Being parents themselves, and knowing something of the yearning desire that our children experience only the best, the editors of MOODY MONTHLY sincerely hope that the unfortunate individual who finds himself in an outcast position because of his delinquency may find in this present article the way out of his dilemma—God's final answer to his problem.

Joining with Dr. Kamm in this discussion are Mrs. E. H. Hildebrandt of Wilmette, Ill., a housewife and mother who has given a great deal of her time in the interest of children who are in trouble; and Gordon Jaeck, who has spent ten years on the service of the juvenile court in Minneapolis and some six years as director of probation and parole for the state of Minnesota.

After a brief introduction, Dr. Kamm says:

KAMM: Today in introducing this program, our announcer has mentioned a statement which appeared in *Time* about four years ago. "The younger generation is looking for a faith." Why is it that youngsters don't find this faith? What are the obstacles to the faith that makes life worth while? Do you sense any matters here that we ought to consider at

You see a young man in good health, ambitious, cultured, well able to do something constructive in life. Yet he is restless and undecided. He is a craftsman in his field of training; experts praise him for his ability. But he doesn't stick to the job—he can't get along with others—he is a misfit in society. He has gone for counsel to doctors, counselors, psychiatrists. None of them tells him anything more than he already knows. Then what is his problem? Simply this, in his own words: "I just don't know what to do with my life."

the outset, and go right to the heart of the problem?

JAECK: The first thing that hits me right between the eyes—both as a parent and as one who has worked in this field—is the fact that so frequently we ourselves are the obstacles.

KAMM: By "we" you mean we oldsters?

JAECK: Yes—the adults, in other words, that form such a big part in the world of adolescents and young people.

KAMM: That is—what you are thinking of is—children see the world through older people oftentimes . . .

JAECK: Yes.

KAMM: And the way they live, their attitudes—whether they like it or not—are the result of being all too frequently forced to see it through our eyes.

JAECK: That's right.

HILDEBRANDT: The trouble is, we live so closely with our children that a great many times they know that our profession is not the same as our confession. They see us worrying, for example, they see us anxious, and they say, "Where is this faith that you talk about? Does it really mean what you say it does? If it does, then what are you so worried about?"

KAMM: Mr. Jaeck, you have had considerable opportunity to talk to young people in trouble. What would you say that youth is saying about this matter of faith and life and the future?

JAECK: Well, they have a lot of interesting things to say, but what they say most of all seems to focus on this very thing that we have been talking about—namely, adult attitudes, the people in the community whom they feel they should respect and yet can't, the leadership they are looking for and not finding.

For example, I ran across something just the other day in a little survey that had been done among some high school kids in which the students were asked to speak for themselves about some of these things. It was interesting to find out what they said on this question of being understood.

They said: "We want parents we can take our troubles to and be sure they will understand. Some parents won't even

ile Delinquency and CHRIST

After all is said and done, Christianity supplies

the most forceful answer to this grievous problem.

listen or let their children explain. They should try to see things a little more from our point of view."

HILDEBRANDT: I believe young people need to feel that older people—not only in their own family and their own church, but all adults—have an interest in what they are doing; that they are interested in seeing them get on in the world and get on the right track and make something of their lives, not only for themselves but also for the good of society in which they live

KAMM: All right. Now, we have been talking about faith. Suppose we just stop a moment and explain a little more fully what we mean by this matter of faith. Would you give an illustration out of your experience, Mr. Jaeck, of how a young person, possibly even one who was in trouble, has found this faith which is the answer to the future of his life—the meaning and purpose of his life?

JAECK: Yes. I think right away of a boy who has spent



Only real Christian faith can bring the answer to youth's deep-seated longing for freedom. Photo by Carl S. Sheneberger

Young people want parents to whom they can take their troubles with real confidence that their mothers and dads will understand. Photo by Merrim from Monkmeyer



part of his life in institutions and who wrote recently in response to a letter I had written him, in which I posed the question: "Now if you had a chance right here in prison to appear before a group of young people, and you were going to talk to these young people and suggest ways to them whereby they could avoid some of the things you have had to go through, just what would you say?"

He spent five or six pages of a letter talking about this, then closed by saying this—that he thought it was important in connection with avoiding difficulty and trouble in life that we "learn to live." Then he ended up by saying that we had to "learn to know God." Not just to know about him (which, of course, is so frequently the situation) but that they actually know Him, and know Him as a Person.

KAMM: That would be faith then in the sense of commitment to somebody . . .

JAECK: Yes.

KAMM: In this case, to God Himself.

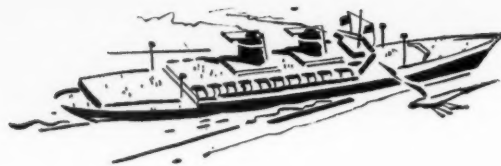
JAECK: Yes. I think that was implied in his statement of his concept of faith.

HILDEBRANDT: The same principle enters into the lives of children even younger than that—children who have not reached the age when they are in that sort of difficulty.

I know of a young girl who has been in a foster home on the south side of Chicago, who was so unruly that not only her foster parents but the school was in despair as to what to do with the child. In a child evangelism class she found faith in a Person, in the Lord Jesus Christ.

When she returned to school the next week she was so changed in her whole outlook on life that the teacher called her foster mother and asked, "What is the matter with the child, is she sick?" All the habit patterns that had been in her life were completely changed. That, of course, gave her mother an opportunity to witness to the teacher of the faith that she too could have . . . in the Person who could change her life.

[Continued on page 38]



Fishing

How could it be? She was 62.

She did not know the language

or the country.

Yet God was calling her

to witness for Christ in Israel.

A true story of obedience

and soul-winning.

"No complacent life in America could satisfy me," writes Mrs. Auguste Kluehe, "after the rich blessings God showered upon me in 1950. In answer to my earnest prayer, God provided the means and sent me to Germany, my native land, where He gave me six months of blessed fellowship and service. It was my privilege to lead a number of souls to Christ, including some of my own relatives."

"A burden and compassionate love for the Jews came upon me the following year, and in January, 1952, at the age of sixty-two, the Lord again answered my prayer and provided the means for a trip to Israel as a personal witness of the saving grace of the Lord Jesus Christ."

The full account of Mrs. Kluehe's months in Israel fill seventy-five pages of book manuscript. The incidents presented here, however, are shared in the hope that they will be "a blessing and an inspiration to other born-again men and women to trust Christ in every step of their lives and win souls to His glory." The account below begins with her experiences in Tiberias to which she had felt led shortly after her arrival at the port of Haifa.

FISHING is good on the Sea of Tiberias. I often watched the fishermen and wondered how this one might resemble old Zebedee, John, James or Peter.

One afternoon as I took my favorite walk along the sea, it was not calm as usual, but choppy and windy. Suddenly the Lord stopped me. There was a man sitting on a stone near the water's edge. He was slouched down, and I could not see whether he was young or old. I wanted to obey God, but felt that it would be a risk going over to him as I could not see his face. But the Lord seemed to speak to me saying, "For that reason I brought you here. Will you obey Me?"

"Yes, Lord," I answered, and walked slowly toward the man.

When he saw me, he got up from the stone where he had been sitting and started to walk away.

"I'm sorry," I said. "I did not mean to disturb you."

Immediately he turned. "You speak English!" he exclaimed. He spoke English well, and when I told him that I was here from America he became very friendly, as most people did.

We sat down on two big stones, facing each other, and he began to tell me about himself. He was thirty-two and had just arrived in Tiberias from Egypt. Being a Jew, he had expected to find a welcome in Israel, maybe work he could do and friends. He had clerked in Egypt and was able to speak five languages, but in Israel he had been sent to a *kibbutz* to do farm work. He had expected that some of his people would at least be friendly and give him a helping hand until he could become more familiar with the Hebrew language, but everyone was so busy with his own problems that he felt like a forgotten man, lonesome and discouraged.



g IN ISRAEL

By Auguste Kluehe (All rights reserved)

"Why don't you try my medicine?" I asked.

"And what is your medicine?" he replied.

"Prayer," I answered.

"I do not know how to pray. I never prayed in my life," he said simply.

I knew that the mercy of God had led me to this man, and began to tell him the good news about One who cares for him and loves him. He did not interrupt, but seemed to drink in every word. After I had made it clear that he was a sinner and as such lost, I told him the loving Saviour died for him and now wanted to come into his heart and save him.

"I know that is all true," he said, "but I cannot believe."

"May I pray for you?" I asked, and he nodded yes. We bowed our heads and I prayed as never before that the Holy Spirit would take the blindness from his eyes and warm his heart. I felt that this was holy ground, and God met a sinner!

When I asked him to pray, he just said, "Tell me how."

I told him about the Pharisee and the publican praying in the temple. The Pharisee prayed a proud prayer and God did not hear it, but the publican simply prayed, "God, be merciful to me a sinner." The Lord said the publican went away justified. Then I showed him Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The picture was that of the Lord Jesus standing at his heart's door, I told him, and he had only to open the door and let Him in.

"Just talk to the Lord the way you would talk to me," I said.

So Baruch Friedman began to tell the Lord that he was a sinner and wanted to be forgiven. He asked the Lord Jesus to come into his heart, as he believed He was his Messiah. Then he paused and turned to me. "Is that all?" he said.

I suggested that he bow with me again in prayer and thank God for his salvation. When he had finished, I asked him, "Where is the Lord Jesus now?"

"In my heart!" he replied.

Now that he was a newly born babe in Christ and the child of God I told him he needed to do three things every day in order to grow: (1) read the Word of God which is food for his soul; (2) pray, that is speak to his Father in heaven, for God wants His children to come and talk to Him, and (3) tell someone else about the saving grace of the Lord Jesus Christ.

Baruch didn't have a Bible. He said he could read best in French, so I promised to get him a French Bible and gave him some literature to read in the meantime. Altogether we had spent about three hours together, and now it was time to go.

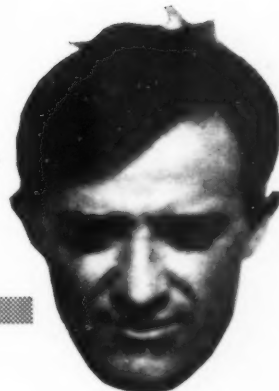
He walked home with me, humming a melody—his burden was gone!

* * *

That night I prayed definitely that the Lord would lead me to a French Bible. I had only English and German Testaments with me, and didn't even know a French person in Tiberias, but I knew the Lord was able to provide.

The following day I went to the office of the tourist agency where there was a young man who spoke English. He told me he knew a nurse in the Scottish Hospital who owned several Bibles in different languages. She was a sweet Christian and owned a French Bible, along with several others. On hearing that a young man had received the Lord Jesus as his Messiah, she refused to sell it but gave it to me. I thanked her and also the Lord for this wonderful provision and went on my way.

Baruch Friedman lived in a tent settlement on the outskirts of Tiberias, and I started out to bring him his Bible. The neighborhood was hilly, and as I trudged along I heard footsteps behind me. Turning I saw Baruch, looking very happy and glad to see me. He quickly told me that he had found work since our visit together, and showed me the literature I had given him which he carried in [Continued on page 71]





*If you long to comfort
people in your own area with
the comfort of the gospel, there's a—*

Mission Field in Your Newspaper

By Charlotte E. Arnold

HAVE you ever had a wistful longing, as you read in the newspaper of some heartbreaking tragedy, that the people involved might know your Lord? And then—let's be honest—when you put the paper down, you forgot all about them! So quickly it becomes to you, not so much a matter of broken hearts without a Saviour, as just part of the day's news. Probably you are quite an average Christian.

In this respect, Mrs. Guy McLain is one who is a little above average. On purpose she scans the evening newspaper for tragedies. And she doesn't forget about them after she lays the paper down. She sits right down and writes a friendly personal letter to the injured, or the bereaved or the one in need. Often it is an attractive sympathy or get-well card. Always with it goes a note of comfort from the McLains, and a word pointing the bereaved to the Great Comforter. And always an appropriate tract is enclosed. Tragedy is their golden opportunity, the McLains believe, to reach the lost when hearts are tender. Usually, they find that these people, without actually realizing their own need, are

groping for spiritual help.

"God has made this work a real blessing to a number of people we have contacted in this way," Mrs. McLain tells. "We know from the letters we receive in reply."

From the first seventy-five letters she sent out, Mrs. McLain received twelve grateful replies. She and her husband are convinced that this is a work for the Lord in which scores of other Christians might share—if they cared enough to take the time to do it.

Is the ministry worth the effort? One of the replies Mrs. McLain received went like this. "I had never given much thought to death. I was too busy trying to live. But I do want to see my little girl again." Tragedy had come suddenly into this home—as so often it does. This mother's little five year old had died of a fractured skull after tumbling from the back door of the family car.

Another mother, after her nineteen-year-old boy was killed in an automobile crash, wrote in response to Mrs. McLain's note of sympathy: "I'm not saved, and neither is my husband. Won't you come to see us?"

When the McLains called in this home, the mother accepted Christ as her Saviour, and is now a member of the local Baptist church.

Each correspondence is a new and different adventure in Christian service. Take the case of another family where a little daughter was killed. Mrs. McLain wrote a letter of sympathizing comfort to the parents. Back came an answer with an earnest invitation to call, and Mr. and Mrs. McLain went. They found that the mother, after years of backsliding, had come back to the Lord, and since the death of their little girl, the husband had been gloriously saved. The couple had some spiritual problems to solve, and the McLains were able to help them in their perplexity. This couple was added to the many fine Christian friends Mr. and Mrs. McLain have gained through their letter writing ministry.

But you are so busy you haven't the time, you say? You think time must lay heavy on the McLain's hands for them to indulge in this work?

Well, hardly. When this couple learned to sing "Make Me a Blessing," God took

[Continued on page 35]



*The reason for
home problems
may lie closer
than you think*



IS YOUR MATE UNSAVED?

Remove the DIFFICULTIES

By Clyde M. Narramore

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MILDRED'S eyes sparkled as they followed row after row across her tiny garden. Not one weed left to choke her prize-winning plants! She stood to give her back a stretch, then reached down again and scooped up the remaining pile of weeds.

There are weeds, too, in family relationships. And often before the believer can win an unsaved mate to Christ, he is obliged to eliminate certain non-spiritual problems which stand in the way of harmony and testimony in the home.

There are various difficulties related to marriage which may need attention before you can win your unsaved mate to Christ. If the situation in the home seems to be assuming problem proportions, it would be well for you to take inventory. Every possible contributing factor should be faced honestly. It is easy to feel that your unsaved mate is the sole disturbing cause, but in reality it may be that he or she has little to do with the basic problems in the home.

For example, a health condition may aggravate a home problem. When a person is not well, he is less able to take the rougher spots of everyday living. Poor health tends to exaggerate family problems.

But good health is not automatically maintained. A giant plane is built to be

air-borne, but it needs refueling and constant repair to keep it in the sky. Similarly, periodic medical examinations are important in maintaining good health. Often the pressures in the home are greatly eased or eliminated entirely when a source of physical weakness or illness is detected and given proper treatment. With good health, there is additional happiness in the marriage itself. Yet there are thousands of unhappy men and women for whom a complete physical examination is long overdue!

✦ In the case of a Christian who is married to an unbeliever, another very important factor which can create serious tension concerns in-laws. If, as is usually true, the believer's parents are Christians, a difficult in-law relationship may exist from the beginning of marriage. Christian parents are almost certain to side with the saved mate. The unbeliever may be blamed for every bad family relationship that arises, when actually the fault may not be all his.

Ken was the Christian son of devout Christian parents. While away at college, Joyce won his heart. Although not a believer, Joyce did attend church, and Ken made the mistake of assuming that it would all work out fine, so, they married.

They had their share of differences in

marriage. Joyce was unaware that Ken's parents considered her the sole cause of every little dissension between Ken and herself. But more and more she sensed that Ken and his mother were siding together. Things that Joyce had not intended to be obstinate were misunderstood. One evening Ken's mother spoke with particular sharpness. "Well," she remarked, "we can't expect anything better from one who doesn't know the Lord!"

Joyce didn't know the Lord, but she knew that it hurt to have those who did, misunderstand and abuse. Her big brown eyes looked toward Ken's mother. With a wavering voice she said, "Well, mom, if I knew a better way, I'd try it!"

That Christian mother realized at once that she, not her daughter-in-law, was to blame. Walking over to her, she put her arm around the one who did not know the way. "Forgive me, dear," she said quickly. "Together we shall trust God to lead us."

Prayer, consideration, and love took the place of the fault-finding and criticism that had been in the Christian parent's heart. It was a glorious day when that mother saw her son and his wife take their places together as followers of Christ. And it was a precious experience when Joyce later said, "Mom, I'll never be able to thank you enough

for leading me to the Lord!"

If in-laws are aggravating the division in your home, prayerfully consider what can be done. If they are your own parents—and Christians—it should be possible to enlist their sympathetic understanding and co-operation. In other instances perhaps a reasonable agreement between you and your mate as to in-law visits and other related problems will eliminate or ease the soreness of this trouble spot.

♦ ANOTHER frequent source of trouble in the divided home concerns the children. Often there is no simple solution to these problems, but a facing of the situation by husband and wife will lead to an agreement on matters which otherwise would continue to cause friction.

Discipline problems in a home where only one parent is a Christian are often made more acute by the parents' differences of opinion. I think of one husband and wife who are going through a tragic circumstance.

The young mother cares dearly for the things of the Lord. But the father in his unsaved condition is drawn to parties and places of amusement which the mother feels she cannot attend. The father is developing a feeling of rejection in the home, so he is attempting to draw the children to himself by refusing to correct them.

The matter of easing such a situation is neither simple nor easy. But there are solutions. Increase the feeling of the father's acceptance in the home. Take every legitimate opportunity to encour-

age the children's love for their father. Compliment dad and let him know he's loved. Meanwhile the mother must exercise prayer and tact in disciplining the children in a spirit of love which will be evident even to them.

In some instances it may be possible to point out to the unsaved parent that he is influencing his children in choices which will affect their lives and future happiness, to say nothing of their souls' salvation.

I think, for example, of Charles who, though saved at the age of ten, was the son of a non-Christian father. Throughout his high school years, Charles felt a tug in his heart toward the mission field. His father could only picture to his son the advantages of the life of a banker. At his desk years later Charles confessed that the choice he had been induced to make had led to a life of disappointment. "If dad had only known God," he said, "I would have heard God talking through him. As it was, I heard only my dad. My heart will always be on the mission field."

As a psychologist I frequently come into contact with families who have an exceptional child—one with a particular handicap. Such a child may be a storm center in the home and a source of hindrance to the winning of an unsaved mate. For example, Mr. Reeves, a saved father, and Mrs. Reeves, an unsaved mother, have a slow, dull-normal youngster. They continually disagree about disciplining the child. The mother feels that the father is not patient, while the father believes that the boy is lazy and

over-protected by his mother. Naturally this serious misunderstanding results in constant friction and unhappiness.

My suggestion to these parents and others in similar difficulty is to seek professional help. A well-qualified psychologist could give this aid. By means of a thorough case study followed by counseling sessions with the parents, Mr. and Mrs. Reeves could gain understanding of their child's condition and learn better ways of working with him. If this were done a major source of disagreement and friction would be removed from the home and the way cleared for the winning of the unsaved mother.

♦ FINALLY, there is a very simple but basic difficulty in many homes which should be faced and removed if the unsaved mate is to be won. This is the lack of mutual interests and understanding. In many divided homes the husband has his own life and interests; the wife has hers. Little is being done to bridge the gap between their separate interests or to weave their lives together.

I think of the very typical home where Betty loves the Lord, but Dick is unsaved. Dick comes home after work, wanting to unburden a business problem to his wife. They settle down in their easy chairs after dinner and John begins to share his problem.

"Please, please, honey," Betty protests. "I have so much to think about here at the house. Let's talk about something pleasant while you are home." Dick closes up like a clam so tension and resentment mount. [Continued on page 37]



Your Father's Way

ELAINE THYBERG

He whispered, "Nay, My child.
The pathway that your human heart has planned
Leads but to tempests wild,
A way by sin defiled.
Can you not rest at peace within My hand?"

He whispered, "Wait, My child.
You cannot see the days that lie ahead.
I plan each step for you;
My promises are true.
Have patience, there is nothing now to dread."

He whispered, "See, My child.
The pathway that I charted from above.
Was it not best for thee
To simply trust in Me?
Your Father's way is given you in love!"



*A body consists of many parts,
yet all the members are one*

The Church—the Temple of God

The Temple—Its Character

WITH chapter four of the book of Ephesians, a great practical section of the letter begins. It is a picture of the church as God wants the world to see it.

Its message, therefore, is extremely down-to-earth, and deals more particularly with the church as an organization than as an organism. It is the manifestation to the world of the truths taught in chapters one to three. Christian living is a vital part of God's plan for us, and no epistle of Paul is complete without the practical application. It is recognized that the son of a king should act in such a way as to grace his royal position.

The argument here is that since the church is all that God has stated it to be in chapters one to three, it should live in a manner becoming its profession. It is a picture of what God normally requires of a heavenly citizen. The apostle Paul was a practical man. He was no mere idealist, but with his ideals there was also a getting close to life as it is really lived.

♦ A reading of the first sixteen verses of the fourth chapter makes it very clear that the *character* of this great temple is to be that of unity. The central fact in the fourth chapter is the fact of a united church. That is what God wants the world to see in His church. Alas, that the church presents such a sorry spectacle!

The chapter begins with a plea for the "unity of the Spirit in the bond of peace." This is the unity which has been accomplished by the Holy Spirit who has already united us to Christ in one body. The Christian is not bidden to create the unity. He is to strive to keep it. The admonition is to the individual and, in practical language, it means that each child of God is expected to recognize and love every other Christian.

There are many examples of this in the early story of the church. In that early day, the church was not numerically large enough to admit of two or three or more groups in the one city or locality, and therefore, the admonition

to unity referred to the relationship of individual to individual. Nowhere in the Bible is there the slightest excuse for sectarianism and its attendant strife.

If the church lives in the light of this exhortation to unity, it will not be because we have made a unity or created a peace, but rather that Christ has made us one, and it is ours to keep that unity which already exists, if not in our assemblies, at least in the plan of God.

This thought of the church's character is emphasized over and over. Note the emphasis on unity:

Verse 3: the unity of the Spirit

Verse 4: One body
One Spirit
One hope of your calling

Verse 5: One Lord
One faith
One baptism

Verse 6: One God and Father of all

Verse 13: Till we all come in
the unity of the faith
... unto a perfect man

No more vivid picture of unity can be given than is set forth by the figure of the human body. It is a unit; each member is controlled by the head, no member able to do without the other or be independent of the other. Yet, there are over three hundred sects in Christendom. The wonder is that there are not more, for men have not heeded this important injunction—"there is one body, and one Spirit."

"Spirit," here, of course, is the Holy Spirit. He it is who convicts of sin. He regenerates. He indwells. He seals. He baptizes. He fills. It will be seen that all these ministries of the Spirit are unifying and are all to the same end, making the saints perfect men.

These seven eternal truths, given in verses three to six, are the basis upon which unity is founded. Surely it becomes a Christian to manifest this in his relationship to all other Christians, and

Part Four of a Study in Ephesians By Charles Ferguson Ball

In God's recital of the Temple virtues the one that is emphasized above all the rest is unity

thus show to the world that character of unity which God wants him to manifest.

✦ Not only does Paul outline the ideal, but he is specific in his statement of how this unity is possible. To keep the unity in the bonds of peace may be a commendable effort, but how can it be done? There is only one answer to this, and it is the one answer the church will not universally accept. Paul discusses the essential virtues that keep peace and make for unity.

It is not necessary to read volumes of ethics to determine these. They are all told in one short verse. It is as if the apostle were saying: Do you want to know how to keep peace in the church? This is the way: "With all lowliness."

This is the first named heart adjustment necessary, and it is a virtue most difficult to obtain. The Greek word for lowliness is "tapeinos," the same from which is derived the word "tapestry." It is an Oriental rug or carpet. That signifies an article of furniture which is content with the lowest place in the room. A carpet is something to walk on. Men even wipe their feet on it.

The great trouble with the average Christian is that this idea has no appeal. He is constantly talking about "his rights" and that he will see to it that no one tramples on "his rights." So long as he is ever zealous for "his rights," there can be no unity.

Christ the Lord had rights also, but He submerged these to the will of the Father. The apostle Paul had rights, but he could not minister to them. Instead he put them aside and became all things to all men that he might win some. The man who will not cease to talk about his rights does not comprehend the first principles of our Lord's great sermon, with its admission to turn the other cheek and go the second mile and give the cloak as well as the coat.

The next admonition is that we should manifest "meekness." Meekness is a rare quality and one which is held at a high premium in the eyes of God. Orthodoxy is a splendid quality, but it does not always make a Christian meek. In fact, it often makes him hard to live with, for he becomes heady and cantankerous. The church is often spoken of as the most ungracious group of people in the world, and to behold our lack of meekness is to agree with this statement, at least in some measure.

God wants the world to see this least imitated of all the virtues in His children. How could they better please Him

than to be like Christ who was meek and lowly? The lack of this in the Christian's life is one of the reasons underlying the presence of a multitude of sects and denominations.

Then there is "longsuffering." With the former virtue, this also is a divine characteristic. It becomes Christians, for they are called to show forth the virtues of Him who has called them out of darkness into His marvelous light. The word means "slow to avenge." It involves a readiness to take all the abuse that is heaped upon us and not fight back.

If such a virtue were true between Christian and Christian in the local church, there would never be a "church

It is man's unwillingness to "forget it" that oftentimes ruins that character that God would have the world see in His church.

✦ This is the picture. When the church patterns herself after it she will have unity. When the church has all of that there will be a united church and not until then.

It must be noticed that there is a vast difference between unity and uniformity. There is much talk about church union in our day. What is really meant is church uniformity. Uniformity may have its merits, provided there is no compromise in doctrine, but the idea of unity goes deeper than the lowering of denominational walls.

The church sings lustily: "We are not divided, all one body we!" And yet she marches in different uniforms, and stays on different sides of fences that are so high that she cannot shake hands over the top. This is a disgraceful spectacle and without excuse.

But there is a more disreputable spectacle still in the divided spirit which ruins the peace and harmony of a local assembly. Few and far between are the church choirs where all is in peace, and a rare sight indeed is a Ladies' Aid Society where harmony rules. There are church bosses and privileged families that have troubled us from the time the church began. Too often these are the only pictures of the church that our unbelieving world is willing to see.

Here, then, is a chapter intensely practical, which clearly tells what God wants the world to see in His church. The character of His temple is in its unity. Moreover, there is only one path that leads to it, and that is not by way of protecting our own "rights," or fighting at the drop of the hat, or "biting" or devouring one another," as sometimes church members are wont to do, but by lowliness, meekness, longsuffering, shielding and protecting our brethren, and speaking the truth in love.

In that way, and in that way only, can we articulate and cooperate like the parts of a body of whom Christ is the Head. END

Next month Dr. Ball presents the fifth and concluding article in this series of studies.

If God is a reality, and the soul a reality, and you are an immortal being, what are you doing with your Bible shut?—Herrick Johnson

One in Christ

Eph. 4:1-16

- I. Persuasion to unity (1-3)
- II. Prescription for unity (4-6)
- III. Provision for unity (7-12)
- IV. Perfection of unity (13-16)

—C.N.B.

SERMONBUILDERS

row," and there would be no touchiness. If no one were disposed to fight back, every malicious slander would die at birth and the peace of God's house would be kept.

But there is yet another secret of unity: "forbearing one another in love." The Greek word means to "hold up, to bear up, to protect, to defend, to out-protect." It is the figure of a Christian building a roof over his fellow Christian to protect him from the storm.

In actual life, men are adept at tearing one another down. By gossip about our fellow Christians, we show our jealousy of one another. It is not without reason or warrant that Paul used very strong language when He said, "Ye bite and devour one another" (Gal. 5:15). But

If you see a tall fellow ahead of a crowd,

A leader of men, marching fearless and proud,

And you know of a tale whose mere telling aloud

Would cause that proud head to in anguish be bowed,

It's a pretty good thing to forget it.

In the Study

By WILBUR M. SMITH



A Remarkable Illustration of Seeking the Lost

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- ▶ The Last Discourses of our Lord
- ▶ Thematic Outline of John 13-17

DURING the nineteenth century, unquestionably the one by whose efforts more legislation was finally enacted in the British Parliament for the relief of injustices toward the insane and of cruel practices in industry toward children and the poor was Anthony Ashley Cooper, the seventh Earl of Shaftesbury (1801-1885). He entered Parliament as Lord Ashley in 1826. Soon after, he was aroused by the terrible treatment meted out to the insane at this time. He visited the asylums, brought in a bill to amend the laws controlling their care, and "effected an untold improvement in the condition of this unfortunate class."

Following this he gave his attention to reforming laws relating to the employment of workers in mills and factories, where many were laboring, almost as slaves, fifteen hours a day. His bill that the period of labor should be reduced to ten hours a day at first met with the fiercest opposition, but he kept at it, in spite of defeat after defeat, until after fourteen years of debate the bill was finally carried.

During this struggle his attention was drawn especially to the condition of women and children working in the British mines. "Children sometimes not over four or five years of age were found toiling in the dark; in some cases so long as eighteen hours a day. Dragged from bed at four in the morning and often hitched by chain and girdle to trucks which they had to drag on all fours through the workings to the shaft."

The act abolishing the system of apprenticeship and exclud-

ing women and boys under thirteen from employment underground, was passed in 1842.

Ashley became deeply interested in what were called the "Ragged Schools"—that is, schools for feeding children in industrial areas—and for thirty-nine years he held the office of chairman of the Ragged School Union, during which time over 300,000 children were brought under its beneficent influence.

More than this, the Earl of Shaftesbury took a constant interest in the principal Bible and religious societies of Great Britain. For many years he served as president of the great British Foreign and Bible Society.

Professor W. R. Blaikie, in his sketch of Lord Shaftesbury in the *Dictionary of National Biography*, reminds us that while this devoted servant of Christ was "attached to the Church of England, his sympathies were with evangelicalism wherever he found it. All movements in Parliament and elsewhere in harmony with evangelical views, as for the protection of the Lord's Day, the union of religion and education, opposition to the Church of Rome, found in him a cordial advocate. But his heart was especially moved by whatever concerned the true welfare of the people."

Blaikie, in calling attention to the Earl's interest in the City Mission of London, says: "On one occasion he received a memorial from forty notorious London thieves asking him to meet with them. He complied with the request and addressed a meeting of 450 whom he besought to abandon their evil ways, and with such success that the greater part availed themselves of an emigration scheme and were rescued from a life of crime."

The definitive life of the Earl of Shaftesbury is the three-volume work of Edwin Hodder, *The Life and Work of the Seventh Earl of Shaftesbury* (published in 1886). It is only during the last month that I have had the opportunity, or at least have taken the opportunity, of reading this moving biography. In doing so I came upon an account of the Earl's profound interest in the broken lives of those living in London's worst slums, an account that I hope will be appreciated by all the readers of these columns.

♦ DIFFERENT from any other biography that I have ever read, these paragraphs are placed at the very beginning of this exhaustive work, without any preface, or even any initial hint as to whom they refer.

"In one of the most depraved quarters of London, not far northward from the foot of Holborn Hill, in a neighborhood with a network of disreputable courts and alleys, the resort of notorious ill-doers, the dread of timid wayfarers, and the despair of the police, there sit, in an ill-furnished room, two

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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or three men waiting anxiously.

"They are men belonging to humble but respectable walks of life, and have, it would seem, nothing in common with the people who pass along the uneven pavement of what is called by courtesy the "street"—the crop-headed jail-birds, the cunning-faced cadgers, the sickly, ill-clad women, hurrying away to creep into holes and corners for the night. The wind is in the east, and, although the spring of the year is approaching, it is as cold as in the depth of winter.

"The street grows quieter; St. Paul's has some time since boomed out the hour of midnight, and there is silence, broken only by snatches of tipsy song from some straggling reveller. Presently there is heard the firm steady tread of one who walks as with a purpose.

"The step is recognized; the door is thrown open, and the watchers stretch out their hands to grasp that of the stranger—a tall, thin, pale-faced man, with a sad and careworn expression of countenance. He returns the salutation cordially—although it is obvious that he belongs to a different rank from those with whom he is associated—and without delay proceeds to the business that has brought him to this strange place at this strange hour.

"A hurried conference is held, certain plans are discussed, there is a still and solemn silence for a few minutes, and then all the party rise, button up their stout overcoats, and sally forth, one of the number bearing in his hand a small parcel of candles! They walk in silence until they reach their destination—the Victoria Arches under Holborn Hill, known as the Vagrants' Hiding Place, when they light their candles and enter the dark, dismal vaults.

"As they enter, a few poor, miserable, hunted wretches brush hastily past and make their escape into the street or plunge into the recesses of the Hiding-Place, conscience making cowards of them all. It is some time before the visitors can distinguish objects distinctly—the darkness is intense, and some of the arches are vast. As their eyes become more accustomed to the gloom they see sights which cannot now, thank God, be seen, and will never more be seen in the great city where vice and misery are rampant still in the midst of luxury and high civilization.

"There, spread on the dank floor, on layers of rotten straw filled with vermin of all kinds, lie wretched human beings, whose poverty, occasioned by the wrongdoing or misfortune of themselves or others, has deprived them of every other resting-place. As the light falls upon their faces some of them start up with the keen, cunning look of those who know that they have broken the laws and must depend upon their wits to escape the penalty; others turn over with a sigh of weariness, and draw around them the scanty garments that

scarcely cover them; while others break out into foul imprecations upon the intruders.

"Everywhere, in holes and corners, some almost burrowing into the soil, others lying closely side by side for the sake of warmth, are to be seen these poor outcasts, sheltering in the only place on earth where they can rest—this hiding-place of sin and misery, of filth and rags.

"Terrible are the faces that meet the gaze of the visitors—faces that bear indelible marks made by vice, disease, or sorrow—that haunt the imagination long afterwards, and re-appear as spectres in the visions of the night.

"Not to gaze and moralize, but to work, is the object of the visitors; not to pity only, but to help; and by two o'clock in the morning they have taken thirty of these wretched outcasts, and have brought them from the cold and darkness of the arches into the light and warmth of a comparatively cheerful room used as a Ragged School.

"Among the rescued are two boys—mere skin and bone in bundles of rags—whose sunken jaws and sparkling eyes tell the story of their sickness and want and premature decay. They are seated on either side of the tall, slight man, whose sorrowful eyes have grown more sorrowful as he looks upon them through the mist of his tears. His heart has been torn by the revelation those boys have made to him of their hapless lot.

"They are brothers in affliction, who have been drawn together by mutual need, for both are orphans. One of them has seen better days, and can remember a bright and cheerful home; but "when father died" and the home was broken up, he was left friendless and destitute, and in his misery found a shelter in the dark arches, where his companion had slept alone every night for a whole year, until this comrade in misfortune came to share the straw and the rags that made his bed.

"But the dawning of the day has brought with it the dawning of hope; the 'kind gentleman' beside whom they sit, has spoken to them words of tenderness and pity which seem like the echoes of words spoken in childhood, when happiness had a meaning; and when they learn from him that they need no more go back to the arches, but may find comfort, and help, and home in a Refuge for the Homeless, the floodgates of their tears, closed since their young hearts had grown hard and cold with the world's neglect, are opened, and they weep for very joy.

"As their rescuer returned towards his home that morning, his head was bowed, and his heart was heavy. He knew that there were hundreds, and it might be thousands, of boys in the great city in as hopeless a case, who were drifting from bad to worse until they should be past hope—sunk into irremediable de-

pravity; and he knew not how they were to be reached.

"By day and night the wailing of the world's sorrow haunted him; the cry of the children rang ceaselessly in his ears; and it was no figure of speech he used when those who saw his cheeks grow paler, and his face more sad, asked him of the cause, and he answered with choking voice: "I have been in perfect agony of mind about my poor boys!"

♦ THERE are many passages of Scripture which a story like this illustrates, but I couldn't help thinking at once, not so much about our seeking out the lost, which is what these pages first point to, but about our Lord's seeking out all of us in our sins, for it was "while we were yet sinners, that Christ died for us" (Rom. 5:8). It was for sinners that Christ came into the world (I Tim. 1:15). It was for men like this and for you and me that Christ came.

I cannot bring this to a conclusion without calling attention to something which could be told by no one else writing about the Earl of Shaftesbury. It happened that when the great surgeon of Baltimore, Dr. Howard A. Kelly, was breaking up his library, I was privileged to purchase from him his set of the *Dictionary of National Biography*.

It will be recalled by all who knew Dr. Kelly that he was one of the outstanding medical biographers of this country. As would be expected, the articles in this great dictionary on scientific men show frequent reading and underscoring, but so also does this article by Blaikie on the Earl of Shaftesbury. And my quotation above, beginning, "On one occasion he received . . ." Dr. Kelly underlined in full with blue pencil.

Just Something to Think About

IN the *Scientific American* for June of this year the opening article is on "The Antiproton," written by Emilio Segre and Clyde E. Wiegand, both nuclear physicists at the University of California. The former worked with Fermi on the radio activity of neutrons for three years, then later, at Palermo, he discovered Technetium, the first artificially made element.

Now, an antiproton, the existence of which was discovered within the past year, is a fundamental particle of matter with the mass of a proton, but with an opposite charge. Although I have had some training in physics (years ago), much of this article is beyond me, but the last two paragraphs brought me up with a start. I would like to quote them and make no comment on them at all except to simply ask a question. May not what these physicists are here referring to have some bearing upon the ultimate dissolution of the elements as described

in Peter's second letter (3:10-12)?

An interesting subject for contemplation is the possible existence of an "antiworld." This would be a world in which all particles are opposite in charge to our own: the hydrogen atom, for instance, would have an antiproton as its nucleus and a positron in place of the electron. We know of no method by which we could recognize the existence of such a universe by astronomical observation. But if antimatter exists and it should come into contact somewhere with ordinary matter as we know it, the two forms of matter would annihilate each other with a huge release of energy, mostly as mesons.

Whether we would see this event would depend on the density of the matter colliding. If it were spread out as thinly as the average density of matter in the galaxies, the effect might not be very conspicuous. It is also possible that a collision even between concentrated masses of matter and antimatter would not be very spectacular astronomically, for they probably would repel each other, by radiation pressure, as soon as they came into contact.

If the universe originated from the transformation of pure energy into nucleons and electrons, we must suppose, in order to preserve the principle of the constancy of the number of these particles, that somewhere there are antinucleons and antielectrons equal in number to those of our world. It is a speculation which gives a highly satisfying symmetry to creation.

The Last Discourses of Our Lord

IN the synoptic Gospels the great discourses which are recorded as uttered by our Lord during Holy Week are those that were spoken on Tuesday, principally the great prophetic Olivet discourse. But in John's Gospel we have none of these Tuesday messages, but instead a long detailed record of the words Christ uttered to his own disciples on Thursday evening between the institution of the Lord's Supper and the arrival in the Garden of Gethsemane.

In fact, John devotes five entire chapters, about one-fourth of his gospel, to recording what happened as our Lord instituted the Last Supper, and bade farewell to his disciples (Chapters 13-17). Actually in John's Gospel the events occurring within less than twenty-four hours from Thursday evening until Friday afternoon are assigned eight chapters, more than one-third of the entire book!

Recently I have been led to prepare a new series of messages on this last discourse, and instead of developing the subject according to the sequence of the text, I chose rather to attempt to discover what our Lord said about various great themes in this final discourse, as, for example, the world, the Holy Spirit, the life to come, God the Father, the life of the believer, etc.

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I was amazed to find the passage exceedingly rich in what our Lord said about Himself, and not having seen this theme developed in any volume, I thought perhaps my readers might like to have an outline of this one theme (see below) as it is unfolded in John 13-17.

In addition, for those who may be interested in a detailed study of this inexhaustible passage, may I suggest the following three books: T. D. Bernard, *The Central Teaching of Jesus* (1892), H. B. Swete, *The Last Discourse and Prayer of our Lord* (London, 1920), and, a more recent volume, by H. Leonard Pass, *The Glory of the Father* (London, 1935).

On the seventeenth chapter of John alone there is, of course, a vast amount of material. In 1656 Anthony Burgess published a volume, *Expository Sermons*, containing 145 discourses on this one chapter. In 1660 the famous Puritan divine, George Newton, published his notable work, *An Exposition with Notes on John 17th Delivered in Sermons*. In more recent times we have H. C. G. Moule's *The High Priestly Prayer*, and, above all, one of the greatest pieces of exposition, *The Lord's Prayer for Believers*, by Marcus Rainsford, which has appeared in many editions, one of the best being the one which is found in the Wycliffe series of Christian Classics under the title, *Our Lord Prays for His Own*.

Thematic Outline of John 13-17

I. THE NAMES OF CHRIST

1. Used by Christ Himself
 - a. Lord (13:14)
 - b. The Teacher (13:14)
 - c. Son of Man (13:31)
 - d. The Son (17:1)
 - e. Thy Son (17:1)
 - f. Jesus Christ (17:3)
2. Used by the Apostles
 - a. The Lord (13:14)
 - b. The Teacher (13:14)
 - c. Lord: by Peter (13:6,9,25,36,37); by Thomas (14:5); by Philip (14:8); and by Judas—not Iscariot (14:22)
3. Used by John, in writing the 4th Gospel

Jesus (13:1,7,8,10,21,23,25,26,27,29,31,36,38; 14:6,9,23; 16:19,31; 17:1)

II. THE PRE-EXISTENCE OF CHRIST

—“before the foundation of the world”

1. “The glory which I had with Thee” (17:5, cf. 17:22,24)
2. “Thou lovedst me” (17:24, cf. 17:23,26; 15:9)

III. CHRIST'S RELATIONSHIP TO THE FATHER

1. He is one with the Father (17:22)
2. “I am in the Father, and the Father in me” (14:10,11,20; 17:21,23); “The Father abiding in me” (14:10)

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3. Christ knows the Father (17:25)
4. Christ loves the Father (14:31; 15:10)
5. Christ receives gifts from the Father
 - a. "Knowing that the Father had given all things into His hands" (13:3); "All things whatsoever Thou hast given me are from Thee" (17:7)
 - b. "Thou gavest Him authority over all flesh, that to all whom Thou hast given Him He should give eternal life" (17:2)
 - c. All who believe on Christ are given to Him by the Father (17:2,6,9,11,12, 24)
 - d. Christ words were given Him by the Father (17:8 cf. 14:24)
 - e. All things of the Father are also of Christ (17:7,10)
6. The Father is greater than Christ (14:28)
7. Christ came from God (13:3, John's words; 16:28; 17:8, Christ's words; 16:30, confession of the disciples)
8. Christ was sent into the world by the Father (13:20; 14:24; 15:21; 16:5; 17:3,8,18,21,23,25)
9. Christ's work on earth in relation to the Father
 - a. In general—He accomplished the work which the Father gave Him to do (17:4). He did this by the Father indwelling Him (14:10)
 - b. He revealed the Father
 - (1) "He that hath seen me hath seen the Father" (14:10)
 - (2) He made known the Father's name (17:6,26)
 - (3) "I shall tell you plainly of the Father" (16:25)
 - c. He glorified the Father (17:4)
 - d. "As the Father gave me commandment, even so I do" (14:31)
 - e. He kept the Father's commandments (15:10)
 - f. "All things that I heard from my Father I have made known unto you" (15:15)
10. Christ returned to the Father (13:3, John's comment; 14:12,28; 16:5,10,17, 28; cf. "I go," 13:36; 14:2,3,4,28; 16:7, repeated)
11. He prayed to the Father (14:16; 16:26; and all of Ch. 17)
12. "I am not alone, because the Father is with me" (16:32)

IV. THE ATTRIBUTES AND CHARACTER OF CHRIST

1. He is the Way (14:6)
2. He is the Truth (14:6)
3. He is the Life (14:6)
4. He is the True Vine (15:1,5)

V. CHRIST'S RELATIONSHIP TO HIS OWN

1. His names for them
 - a. My friends (15:14,15)
 - b. My disciples (13:35; 15:8; cf. 13:5, 22; 16:17,29)
 - c. His own (by John, 13:1)
2. His relationship to them

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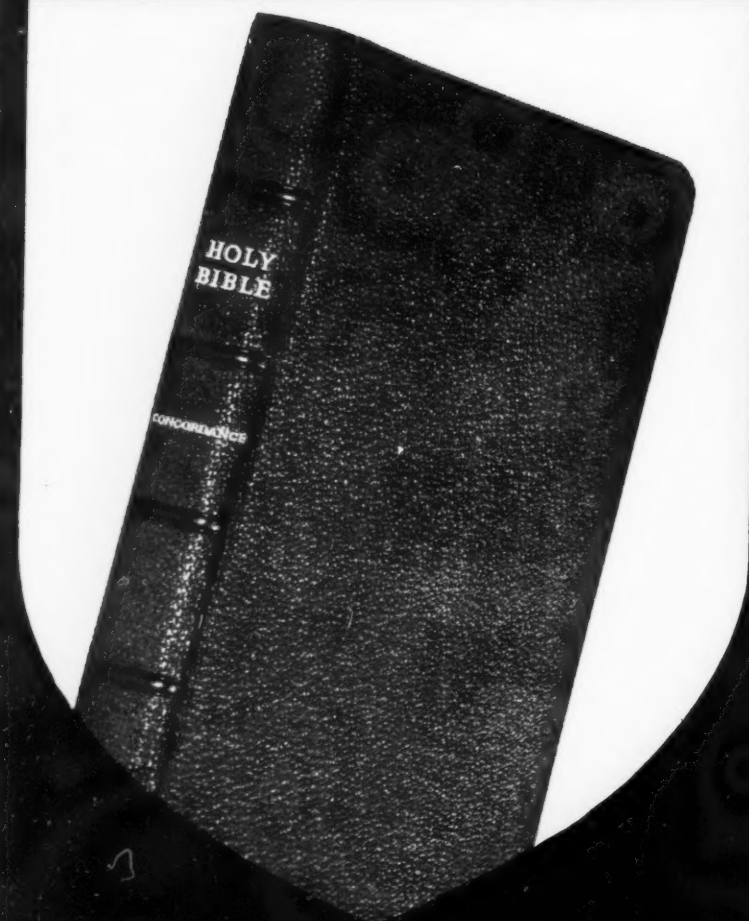
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- a. Loved by Him
stated by John (13:1, repeated)
stated by Christ (13:34; 14:21; 15:9,12)
particularly one disciple (13:23)
- b. Chosen by Him (13:18; 15:16,19)
- c. Appointed by Him (15:16)
- d. Kept and guarded by Him (17:12)
- e. Taught by Christ (15:15)
- f. Indwelt by Christ (15:5), or by His words (15:7)
- g. Sent by Christ (17:18)
- h. Cleansed by His word (15:3)
3. Christ's gifts to them
 - a. Peace (14:27; cf. 16:23)
 - b. Joy (15:11)
 - c. Eternal life (17:2)
 - d. Glory (17:22)

"When our human nature has been raised and transferred, as His has been, into the spiritual and eternal order, there will be, He seems to teach, a renewal of the visualized presence of the Lord, to be apprehended by faculties of which in our present state we have no experience . . . The words are not of the nature of a petition. Our Lord states His will." H. B. Swete, *The Last Discourse and Prayer of our Lord*, p. 184 "It is right to regard these words of our Lord as the most sacred of all His treasured utterances, for they contain within themselves the ground of our fairest hope, the assurance of our most sublimated desire." Pass, *The Glory of the Father*, p. 295

4. Christ's Promises to them
 - a. That He and the Father will indwell us (14:23)
 - b. That we will be loved of the Father (14:23)
 - c. That we will do greater works than He did (not greater miracles, observe; 14:12)
 - d. That we will live because of Him (14:19)
 - e. That we will bear fruit (15:5,8,16)
 - f. That we will increase in a knowledge of God (14:20)
 - g. That He will love us, and manifest Himself to us (14:22)
5. Christ's Prayers for Us
 - a. That we may be kept from the evil one (17:11,15)
 - b. That we may be sanctified in the truth (17:17)
 - c. That we may all be one (17:21,22)
 - d. That we may be with Him, to behold His glory (17:24)
6. Christ sanctified Himself that we might be sanctified (17:19)
7. Christ's Commandments
 - a. "Ye also ought to wash one another's feet" (13:14,15)
 - b. To love one another (13:34 repeated, 35; 15:12,17)
 - c. "Believe in God" (14:1)
 - d. "Believe in Me" (14:1,11)
 - e. "Keep my commandments" (14:15; 15:14)



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- f. "Abide in Me" (15:4,7)
g. "Abide in my love" (15:10)

8. Three obligations to Christ

- a. To love Him (14:15,21,23; 16:27)
b. To bear witness to Him (15:27)
c. To bear fruit (15:1-6)

"If ye know these things, blessed are ye if ye do them" (13:17)

VI. CHRIST AND THE HOLY SPIRIT

1. Sent because of Christ's prayer (14:16)
2. Sent in Christ's name (14:26)
3. His work will be to bring to remembrance what Christ has said (14:26)
4. Sent by Christ from the Father (15:26)
5. He bears witness of Christ (15:26)
6. He will convict the world of the sin of not believing on Christ (16:9)

VII. CHRIST AND THE FUTURE

1. "I go to prepare a place for you" (14:2)
2. "I come again, and receive you unto myself" (14:3)

VIII. CHRIST'S KNOWLEDGE

1. Witnessed to by John
 - a. He knew the hour of His departure had come (13:1)
 - b. He knew that the Father had given all things into His hand (13:3)
 - c. He knew that He came from God and was going to God (13:3)
 - d. He knew who would betray Him (13:11)

2. Witnessed to by His disciples
 - a. That He knew all things (16:30)
3. His own testimony
 - a. Whom He had chosen (13:18)
 - b. He knew God (17:25 d.)

Note—It is interesting to compare passages referring to what others did *not* know, e.g. 13:28; 14:5,17; 16:3

IX. THE INDISPENSABILITY OF CHRIST

1. "Without me ye can do nothing" (15:5)
2. "No man cometh unto the Father but by me" (14:6)

X. CHRIST AND THE WORLD

1. "In a little while the world beholdeth me no more" (14:19)
2. "I have overcome the world" (16:33)
3. He revealed the world's sin (15:22,24)
4. "I am not of the world" (17:14,16)

XI. CHRIST AND SATAN

1. Satan possessed Judas (13:1 cf. 13:27)
2. Satan had *nothing* in Christ (14:30)
3. "The prince of this world hath been judged" (16:11)

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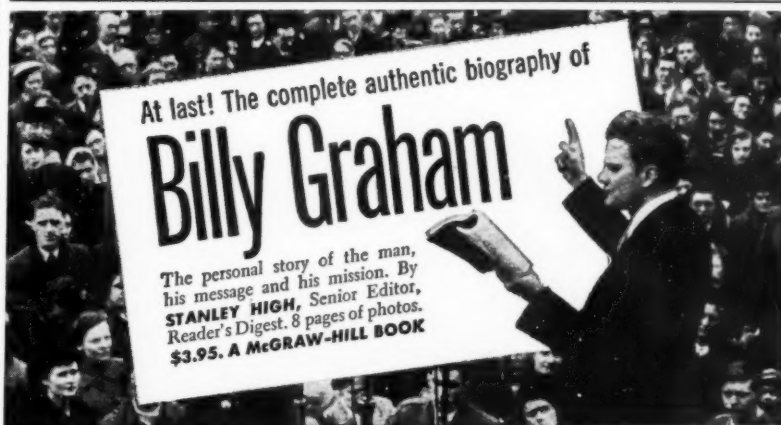
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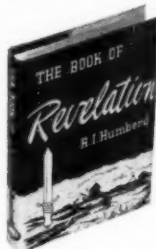
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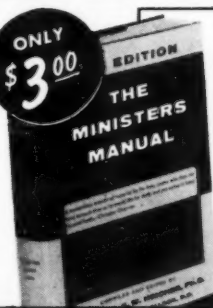
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OFF the RECORD

by bill pearce



» "Praise ye the Lord!" What more perfect instrument could there be to lift up the song than the human voice? To show what I mean, take a brief glance at this mauve-colored L-P album with its

rather impressive inside perspective of a great Gothic cathedral. Hear, for example, the unique interpretation of *Onward Christian Soldiers*, an experience in imaginative sound, which retains the selection's stately militant feeling from start to finish and ends with a majestic flourish. I'm certain, too, you'll enjoy the stirring *Alleluja* by Mozart. This one has instrumental accompaniment. Originally penned as a coloratura soprano show-piece, the number makes a demanding assignment on the chorus which comes back with a remarkable performance.

Then turn to a modern but triumphant anthem, *The Apostles' Creed*, featuring unusual 5/4 time—with full chorus ending in a joyful paean of praise—a truly striking musical setting for this ancient public testimony of Christendom. Other standard works herein such as *The Palms*, *Christ the Lord Is Risen Today*, Malotte's *The Lord's Prayer* and *Ave Maria*, are all exceptionally well performed, and the up-tempo ones are almost electric in their interpretations. These are the VOICES OF WALTER SHUMAN (LP 382), a hi-fi feature on the Capitol Records label, and massed vocal sounds at their best!

» Now our automatic record changer whisks us into another musical world altogether. We hear some very smoothly handled Hammond organ and a celeste—which I recognize as that of Les Barnett. Now comes the crystal-clear soprano voice of Shirley Curtis Hawkins of Spokane, Wash. It's fitting that Les should complement these songs, for he led this young singer to the Lord back in November, 1949.

I like some of the songs better than others here. For instance, *No One Ever Cared for Me Like Jesus*, and *Heart to Heart* are very listenable. A sweet voice, yet I don't particularly care for the way Mrs. Hawkins slides into certain notes. But this is part of an individual style which over all provides very effortless listening. That's Ralph Carmichael with the strings on some of the backgrounds. This is on a Singtime (now Miracle) record label (LPS-600). There is a considerable amount of echo on the songs which I rather like. Other numbers include *Come Unto Me*, *I Fell In Love*

with Jesus, *On a Rugged Hill*, *When I'm With Him*, and *Submission*. When I listen to a group of recordings like this, it's easy to get all wrapped up in the smoothness and rhythms of the whole sound to the point where the musical quality supersedes the weight and eternal value of the words. I like the album, though. See what you think.

» "Ooohhh, isn't that pretty?" or, "Sharp, huh?" were among the initial exclamations from some of our radio personnel upon first glimpse of the beautiful church steeple picture on this album cover. A sky scene is always attractive, but I might say this album is even better inside! Here on RCA LPM 1187, is one of my favorite gospel singers, Bev Shea. I've followed Mr. Shea's work almost since he started singing and making records years ago, and have always been thrilled by his warm, Spirit-filled ministry.

The caption on this 12-inch LP is *INSPIRATIONAL SONGS* by GEORGE BEVERLY SHEA. This collection is a compilation of some of his older recorded standards such as *It Is No Secret*, *Sweet Little Jesus Boy*, and *It Took a Miracle*, along with some of the more recent ones, all with chorus and orchestra. In *He's Got the Whole World in His Hands*, Bev, in certain places, leaves the melody and does a bit of talking which makes it different. The chorus background in some of the numbers sounds a bit mechanical and detached, however. My preference among them: *Sweet Little Jesus Boy*, and *Ivory Palaces*. I was rather disappointed to find the selection entitled *He* included in the album. That song is popular with the world, but it's vague lyric-wise and, in my opinion, weakens the effect of the album spiritually.

If you know Bev's singing very well, you may detect a shade of fatigue in some of the numbers in this album. But most listeners, if they notice at all, will feel that Bev Shea slightly tired is better than lesser soloists at their very best. The album as a whole is good, and I would add that the voice of Beverly Shea is a must for your sacred library, whether you choose this album or some of his many others.

Well, I see the bottom of the page coming up to meet me here, so suppose we leave discs and data till next month.

Oh, just one more word! Some of you have been asking for the addresses of record producers. For the albums reviewed this month, check your Christian book store or write the producers as follows: Capitol Records, Inc., 1750 Vine, Hollywood 28, Calif.; Miracle Records, Montrose, Pa., and RCA, RCA Building, 30 Rockefeller Plaza, New York 20, N.Y.

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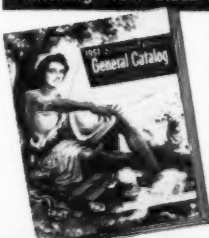
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THE PASTOR

JOHN in his second letter, gives us the acid test as to a religious leader's orthodoxy. He is writing to a prominent woman in the early church who had been unwittingly offering hospitality to false teachers, and since the local churches were housed in homes of the saints it appears most probable that her home was the meeting place of the local assembly.

He speaks of many deceivers who have established themselves in the visible church organization "who confess not that Jesus Christ is come in the flesh" (II John 7).

The word "confess" is *ὁμολογέω* (*homologeō*), made up of *homos*, "the same," and *legō*, "to speak." The word means "to speak the same" thing as another; thus to agree with him. These deceivers are in doctrinal disagreement with the statement that "Jesus Christ is come in the flesh."

"Jesus" is the English spelling of Ἰησοῦς, and is the transliteration of a Hebrew word meaning, "whose help is Jehovah." The angel said to Mary, "Thou shalt . . . call his name Jesus. He shall be great, and shall be called the Son of the Highest" (Luke 1:31, 32). The name "Jesus," therefore, includes within it the idea of deity. "Christ" is the transliteration of *χριστός* (*Christos*), "the anointed One."

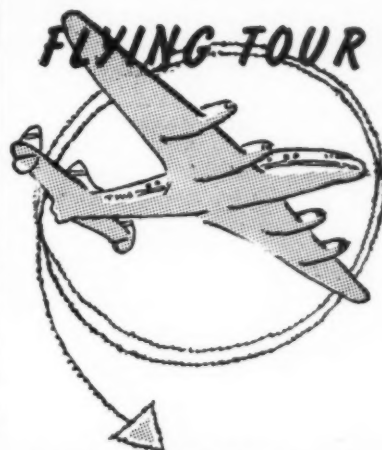
Thus, this false teacher is in disagreement with the teaching that the Jehovah of the Old Testament, the God of Israel, that person of the Godhead called the anointed One, "is come in the flesh." The words "is come" are the translation of the present participle of *ἐρχομαι* (*erchomai*). The translation should read, "who confess not that Jesus Christ comes in flesh."

This is a denial that He has come in incarnation, and that He will come in that manner to earth. The denial is that of incarnation itself. The very idea that such an infinite being as deity should unite with humanity through a human body and human limitations is irrational and repugnant to his false teacher.

The "if" of verse 10 is a fulfilled condition. This Christian woman had unwittingly harbored such false teachers, both as guests and as teachers in the local assembly. John says, "If, as is the case, there comes anyone to you and this teaching is not bearing, stop admitting him into (your) house."

The word "admit," *λαμβάνω* (*lambanō*), indicates that these false teachers were forcing their presence upon her. The word "house," here feminine, refers to the structure itself, the masculine form referring to the house with its inmates. Here is set forth the duty of every pastor with regard to admitting Unitarians into his pulpit and entertaining them in his home.

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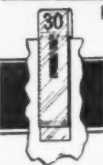
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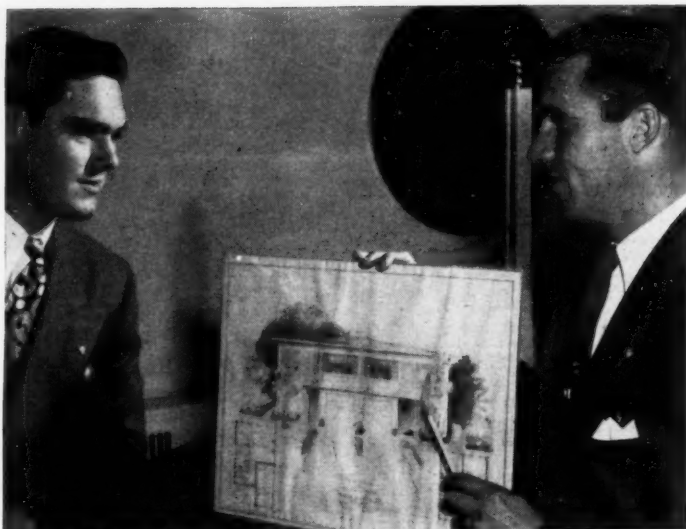
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To get what I wanted was always a central issue in life. Harold H. Lambert photo

I Was an Embezzler

By J. Robertson McQuilkin

I was an embezzler. I've never served any time for it. But eternity holds my guilty record. This is what happened. From earliest childhood I admired and wanted nice things—at first pretty toys and games, later nice clothes and an automobile, and then the latest and best of household furnishings and gadgets. To get what I wanted was always a central issue in life. I didn't plan to steal, didn't even realize I was stealing most of the time. In fact, I thought I was all right. Hadn't I always given 10 per cent of everything I acquired to God?

Then it happened. I had been reading the Bible conscientiously for many years. But somehow the words just seemed to pass before my eyes like so many beads on a string. Then one day the light began to dawn and—fundamental Christian worker that I was—I discovered that my life was grotesquely out of line with the pattern the Living God had outlined for me in His Book.

One of the first things I discovered was that I had been stealing money hand over fist, not from some fellow mortal, but—ininitely worse—from the King of kings. I had always supposed that 90 per cent of my income was mine and that 10 per cent was His, and I had operated on that basis. But to my amazement I discovered that I was not an owner at all, I was merely a manager. I owned *nothing*—not even 10 per cent, to say nothing of 90 per cent.

The old-English word "stewardship" had mixed me up a bit. I didn't know that a steward was, in modern English, simply a manager. As my eyes were

opened I discovered that the New Testament pattern was for me to manage a certain portion of God's possessions, investing them in His program of world evangelization under the direction of the Holy Spirit. As a pilgrim passing through this foreign realm, I was permitted to withdraw living expenses. But the rest I was to invest for Him. And anything else I spent on myself was drawn against "company" funds. I stood condemned as a gross embezzler.

My budget had revolved around the purchase and use of things—good things, nice things, profitable things, but things nonetheless. I would work longer hours to make this added comfort. I would cut corners on food expense, clothing expense, if need be, for that particular gadget. On occasion I would sell some item of less importance to make possible the purchase of that all-important next thing, the need for which proficient super-salesmen had drilled into my very soul through eye and ear.

I had become the typical American Christian, totally addicted to the heady wine of materialism, enmeshed in the net of insatiable desire to possess just one thing more. All the while the world was going to hell, the cause of Christ seemed almost poverty stricken, my brethren in Christ around the world lacked food and clothing—and I rested in the lap of American lower-middle-class comfort, satisfied to plan my budget around myself. But God keeps the records, and I was the loser.

MISSIONS

Harold R. Cook, Editor

The author is a son of the late Dr. R. C. McQuilkin of Columbia Bible College.

Things are different now. And I'm not sorry. God's plan in this, as in all things, is for my good. God's manager not only proves the financial backbone of God's work, he not only banks at unbelievable rates of interest for the life to come; he is supremely happy right now. When light began to dawn, I hesitated to follow the light because it looked pretty certain that I would get hurt in one way or another.

But what a thrill it was to make the amazing discovery that one is far happier when he gives than when he gets! "The liberal soul shall be made fat" . . . "there is that scattereth, and increaseth yet more" . . . "there is that maketh himself poor, yet hath great wealth." I found it true that he that spendeth his life lavishly shall find it.

There is still the planning, the budgeting, and even the cutting of corners. But the purpose is different. It all centers in Jesus, now, not in me. I am no longer an embezzler. And life is supremely happy. **END**

*See: Acts 20:35; Proverbs 11:25, 11:24, 13:7; Matthew 16:25. Also, for further study see: Matthew 6 and 19; Luke 12, 16 and 19; Acts 2, 4 and 20; II Corinthians 8 and 9; I Timothy 6; and cross references, American Standard Version.

Mission Field in Your Newspaper

[Continued from page 20]

them at their word. Parents of two boys, the McLains are missionaries to Brazil under Baptist Mid-Missions. The sympathy letter writing endeavor and the follow-up calling was done in addition to their busy schedule while on furlough this past year. You remember the boy who aspired to be a "missionary home on furlough"? Evidently he had in mind a life of ease and fried chicken. But he wasn't thinking of people like the McLains. They consider soul-winning their full-time job, wherever they are.

Mrs. McLain got started in this work when she heard of a similar "writing to strangers" ministry by someone in southern New York State. At the time her husband was traveling in deputation work, and she found herself in temporary quarters with her children with no special line of ministry for those months. The letter writing idea sounded promising. She subscribed to two local newspapers for the express purpose of her new soul-winning venture, and launched into letter writing.

Among those who first responded was a teen-aged girl who said she was a Christian, but had not been living close to the Lord. Mrs. McLain was able to give the girl helpful counsel.

One letter sent to a man who had been in an automobile accident was answered by his wife. Since publication of the story, the husband had died of his injuries. In response, the wife sent pictures of her family and home. Later, when the McLains called on this widow, they found her sweetly trusting in the

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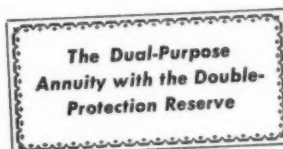
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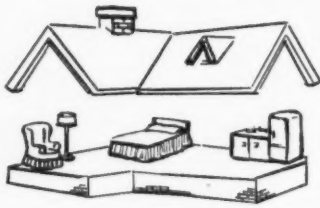
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Lord, and grateful for their comforting interest.

In another case, the recipient, one evidently in need of material things as well as spiritual, wrote quite frankly that she did not know the Lord. The McLains drove several miles to call, and took the family clothing. That day the woman accepted Christ as her personal Saviour, and then cried out to God for her family as well. Later, when she wrote cards thanking all whom the McLains had interested in sending the family clothing, she told them joyfully, "I am saved!"

Often, the McLains have found, the one who has caused injuries to another in an accident is the one who suffers the greatest mental anguish. Once Mrs. McLain wrote to a colored truck driver who, the newspaper story related, had by accident struck a child. His was a most grateful response.

"I don't know who you are," he wrote, "but you must have the love of God in your heart to write to me as you did. I'm a church member, but haven't been working at it very much."

If you would share in this soul-satisfying ministry, Mrs. McLain passes on the following few tips to help you get started.

In each case, seek God's guidance and His wisdom before writing. Then, when your letter is written and mailed, commit it to the Lord, believing that because He has led, the letter will meet a particular need.

Remember that handwritten letters, sent by first class mail, convey a more personal interest than a typewritten or mimeographed letter could possibly do. It is vital to make the recipient feel important. Second-class mail smacks too much of mass advertising and donation circulars.

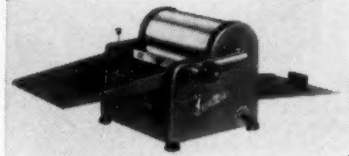
Be sure to sign your own name and full address. Let your recipient know who you are and why you are interested. His curiosity will then be satisfied and he can give full attention to the message of your letter.

Make your letters as friendly and neighborly as possible, and be sure to make clear the plan of salvation.

Whenever possible, if interest is shown, continue the correspondence. Remember them on special days such as Christmas and Easter; if at all possible, call personally. If a personal call is out of the question, perhaps some worker from your church or a Bible-believing church in their neighborhood could be contacted to make the call.

The McLains have returned to their work in Sao Paulo, Brazil, but their letter writing ministry while on furlough continues to bring forth fruit. Recently, Mrs. McLain heard of an eight-year-old boy who had called his nurse to his bedside to read the letter he received. The youngster was thrilled to think that someone cared enough to write to him. Another recent response came from the Christian mother of a serviceman—and

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Is Your Mate Unsaved?

[Continued from page 22]

In other instances the same problem arises from a husband's unwillingness to share his wife's home interests. In either circumstance unhappiness and estrangement develop. And the ties of love which might in time help bring the unsaved loved one to Christ grow weaker day by day.

If this difficulty exists in your home, one of the very important steps to take is to begin immediately to spend time and to share interests with your mate. Deep love and understanding are nurtured when a couple is willing to work at the job of living together. Spend much time working together and playing together *today*, and you lay the foundation for the kind of home life and testimony which in God's good grace and providence may bring that unsaved mate to worship with you in days to come! **END**

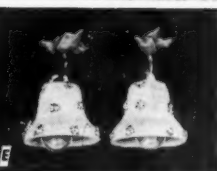
Christ and His Work

John 4:31-42

- I. Christ the Servant v. 34
 - A. To do the will of the Father
 - B. To finish His work
- II. Christ the Teacher vv. 35-37
 - A. The ripe harvest
 - B. The promised wages
 - C. The rejoicing of both sower and reaper
- III. Christ the Saviour vv. 41, 42
 - A. The belief of many v. 41
 - B. Their assurance v. 42

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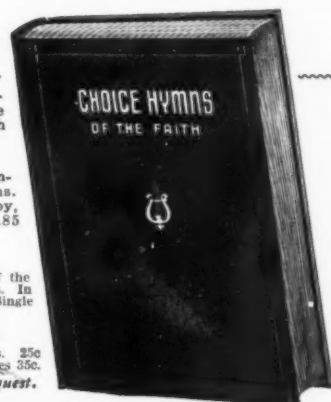


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Juvenile Delinquency and Christ

[Continued from page 17]

KAMM: And I suspect that back of that, some adult or some younger person who had this faith had shown an interest in this youngster and had demonstrated real love and concern for her and a desire that she come to know this faith in Christ.

HILDEBRANDT: That is true.

KAMM: I might say, incidentally, that to demonstrate that love and concern isn't always the easiest thing to do, because when you think of some of these adolescent kids with all their awkwardness and impudence (I'm speaking now as a parent) and their wildness and their cockiness and their inconsistencies and their moodiness . . . all of the things that go with growing up . . . it's sometimes hard to really provide them with the consistent, understanding, helpful, loving leadership that they need.

JAECK: And yet that's what we are here for.

HILDEBRANDT: Just how important in the life of a young person really is this matter of "finding a faith"?

KAMM: I think it's very important. I've seen so many cases of where youngsters just seemed to be all at sea. Didn't know what they wanted to do. Didn't know what life held for them. But when they found the answer to their yearning for faith in Jesus Christ—in a personal commitment to Him—all of life changed for them. That to me is a tremendous thing in the life of an individual.

JAECK: Getting back to just where and why we begin to lose these youngsters, it seems to me there's a spirit of independence peculiarly traditional with Americans that's reflected right in our own homes. We see our children going into adolescence as they begin to feel for the first time their emancipation, and along with that comes a strong resistance and resentment against authority.

KAMM: Mr. Hildebrandt, as a parent of an adolescent child, may be you, like me, have experienced some of that right in your own home—the children beginning to come home and question some of the basic tenets we have attempted to lay down as a family. And as they feel this sense of emancipation, their questioning of the authority of the parent and the community leaders becomes more insistent and drastic. Isn't that right?

HILDEBRANDT: Yes. And even if they don't wholeheartedly believe in what they have been introduced to at school, they still have the feeling that they should try it out, that it's part of their heritage, and they should rebel against the authority just because they are a teen-ager—that is, they are growing up and feeling their independence.

JAECK: They like to see how Pop and Mom react, too . . .

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HILDEBRANDT: Oh, yes. They want to see whether you are going to blow your top or not.

KAMM: But there is a more serious consideration here, isn't there? I mean, the whole question of freedom and what freedom means. As you look back into the heritage of America you find not only this tradition of resistance to authority—which may be misplaced or misapplied—but you also find a tremendous emphasis upon the matter of moral and spiritual discipline.

After all, the old Puritans and other religious groups who came to this country had a very strong sense of moral and spiritual discipline. They talked about life in terms of a "divine vocation"; about the future as being in the hand of God. When you have people like that you are in touch with people who have always disciplined themselves, to some extent, and that's where you have the basis for democratic government.

HILDEBRANDT: The difference is in the definition of freedom, isn't it? For some people it means "license" and to others it means "liberty." It depends upon your outlook.

KAMM: Well, of course, I think we all remember what our Lord said upon one occasion: "If the Son therefore shall make you free, ye shall be free indeed." Which brings us right back again to the point we are talking about. That it is faith, Christian faith, which is the answer to the desire for true freedom, and that after all when we are dealing with young people and thinking in terms of future American society we have to keep in mind that they never will catch the real meaning of America until they catch it in a sense of this faith in Jesus Christ.

HILDEBRANDT: And in this faith freedom is included—but it's the freedom to serve and the freedom to submit to recognized law and authority.

KAMM: Yes. I think it was Luther who said "the Christian man is freest of all, yet servant of all."

JAECK: Now to get back to these boys and girls who find themselves in difficulty and have so much trouble getting back into the community after they have either been in court, or been before the judge, or been on probation, or been in the Institution . . . I think that as Christians we have a real responsibility to these kids and to these young men and women.

KAMM: All right. How can we help these young people who feel the sense of what we sometimes call "social distance" or ostracism from society? How can we help them to find themselves in society again, and to find this faith we have been talking about?

JAECK: Well, one thing the kids keep saying as they come out of institutions and out of court can be stated in just one word: *acceptance*. That seems to be the theme of all of their letters. "If

people will only accept us," they say, "not for what we have been, but for what we are right now."

I think of the young man who was just coming out of prison who said that for all purposes it was just as though he were carrying a big neon sign around with him all the time, all lit up, which said: "I'm an ex-con." That was the attitude which he felt was being imposed all the time by society toward him—that even though it wasn't expressed, it was something he felt. And I think if we could just remember to accept him, it would solve a lot of his problems.

HILDEBRANDT: On that thought let me give an example of a young girl, a teen-ager I know, who was having difficulty. She was placed in a foster home and was taken by that foster family right into their church, where she became an integral part of the young people's society and their work.

She said to her foster mother one day: "Why, I didn't know there were kids like that!" She said, "I never would have gotten into trouble if I had known there were young kids who had love and understanding and who had a faith in something."

Because they showed to this girl their love and understanding and they *accepted* her, not for what she had done but for her future potentiality, she found her faith in Christ—through these young people who had a living faith in Him.

KAMM: A wonderful illustration of the point we are trying to make here.

JAECK: I believe we have to go right back to the attitude of Christ Himself toward those who had gotten into difficulty in various ways, who had committed sin and whom He loved so very much.

It was a complete acceptance of them—an embracing of them, as it were, in love and understanding, while He certainly didn't approve of the sin or of the act that they had committed—their delinquency, if you prefer to call it that. That all-embracing love that He offered to them I think can be the example for us in our attitude toward these people.

KAMM: You are absolutely right. It reminds us again of how important the Scriptures are to each one of us in every aspect of life—even in these problems which on the surface would seem to be outside.

JAECK: That's right.

KAMM: Actually, the Christian gospel has the answer for each individual in the person and work of Jesus Christ. We—each one of us, whether we be among the privileged or underprivileged—must discover that it is faith in Him which helps us to live the kind of life we ought to live.

HILDEBRANDT: There is an organization for young girls which has as its motto, "Christ in every phase of a girl's life." I think that is what we need to bring to our youth today . . . that Christ

is not only a Person you get to know just on Sunday, but One who can live in every phase of our lives as we live them each day and go on into the future.

KAMM: Yes. The unique thing, I think, which Christianity has to offer is that we *do* have the answer to the problem of juvenile delinquency and to the problems of each juvenile delinquent, no matter who he is or what he has done. We can say definitely that we have the answer, and the answer is—the Lord Jesus. That, to me, is a thrilling thing when I think of all the other efforts, so many of them unsuccessful, which are being made to meet the problems.

JAECK: I believe, too, that as Christians we have to make this faith known.

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I shall never forget an experience I had while teaching high school.

We brought to the assembly that day a man who had spent a good many years of his life in India as a Christian missionary. He told those young people of his own experience as a boy growing up on a farm, and then of his opportunity to go to college and receive training. And how while he was at college he got this vision of faith for his life in terms of service to people abroad, where he would carry the Christian faith in whatever medium might be assigned to him.

I saw youngsters sit there that day whom I knew came from homes and communities where they had never heard that sort of thing, and they were simply enthralled, gripped by it. To me it demonstrated how important it is that we actually proclaim this faith in some manner to young people today.

HILDEBRANDT: Yes, and then when we have proclaimed it we have to inculcate it into the lives of our youth. We must live before them in such a way that they see faith, that they want faith, that they want to live by faith, and most of all have faith in the Lord Jesus.

If only we could teach them in their childhood dependence upon Him in—oh, so many ways—such things as their spelling tests in the elementary grades, asking the Lord's guidance and direction in their exams in high school, and in all their relationships as they go on further. That way, you build faith into their lives—faith is not just like the icing on the cake.

KAMM: And having done that, we come right back again to the truth of Christ's living in them as they trust in Him—getting them to realize the tremendous potential they have in an indwelling Christ—One who lives in them, who is their Life. Then we can stand by our young people in confidence and watch the Lord, through the Holy Spirit, work out in the lives of these kids the things we have proclaimed and inculcated. END

The Peace of God

Mark 4:39, 40

I. The Storm

- Sequence to a day of teaching the crowd
- Suddenness of the storm
- Terrified disciples

II. The Saviour

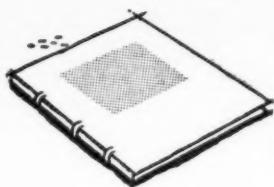
- Tired, but devoted
- Tested as to His deity
- Tranquil through the storm

III. The Silence

- The storm-tossed boat, and the rebuke of the elements
- The Lord's meditation in saving them
- The Lord's two questions

—Oliver J. Parish

SERMONBUILDERS



idea NOTEBOOK

Edited by DOROTHY MARTIN

OCTOBER, 1956/Volume 4 • Number 1

*Here's a blueprint for
an inter-church youth rally
which stirred the young people
of an entire area*

we used a youth conference

By Genevieve Hudson



The author (second from left) and helpers plan for conference with evangelist speaker.

FILE

2. CHURCH MANAGEMENT

Youth Conference, Organization of three-day inter-church rally

ALL of us have experienced a sickening feeling at the pitifully small number of teen-agers and young adults who attend our church activities. We can't help but ask what we can do to reach youth with the truth and meet their needs. How can we remind them that there are scores of Christian young people in the neighboring towns who face the same temptations, have the same doubts and share the same aspirations? How can we prove to them that they are not alone in this business of living a separated life for Christ? How can we put spiritual starch into their backbones and help them strengthen their own faith?

We attempted to solve these problems in Oshkosh, Wis., by having a three-day, action-packed youth conference. Seventeen churches in the community co-operated and we felt the project was so successful that we are planning now for another next spring.

♦ OUR first step was to contact the local evangelical pastors to see what their response would be to such a joint effort. They were enthusiastic. Since this was the first conference of its kind in our area, it was decided that our church should assume the leadership. Each pastor offered to promote it among his own

young people and pray for its success. We were given suggestions as to whom we might contact for speakers and eight months prior to the scheduled date we began writing to evangelists across the nation.

The services of a top-notch evangelistic team were engaged. Again the local pastors met and arranged the prospectus for the conference. Specific duties were assigned to each pastor. For example, one was to be in charge of the ushers, another of publicity and another was to have the responsibility for the program. We decided to have the two evening sessions and the afternoon service open to the public. Quite frankly, our motive in this was to raise the necessary finances by a free-will offering at each of the public services.

The next step was to compile a list of the evangelical churches in our city and the surrounding towns regardless of denomination. The first promotional letter was sent out to these churches three months prior to the conference. The purpose of this letter was to create an interest in co-operating with us and included also information about the evangelistic team.

One month before the conference we sent out a second letter, which included a reservation form and an information sheet with pertinent data regarding the conference.

Three weeks before the opening of the conference, several copies of the printed program were sent out to each church on our list. For the programs we used a good quality of paper, had the printer arrange attractive type and used a pic-

ture of the evangelistic team on the cover. This medium of advertising proved to be most fruitful. Several churches which had not responded to the letters placed reservations immediately. Two hundred and ten young people from the ages of 13 through 25 registered for the weekend. This represented seventeen churches and six denominations.

♦ As the time drew nearer, committees were set up within our own youth groups. We chose housing and decorating committees as well as waitresses for the banquet. The mothers of our young people volunteered to cook for the banquet and to supply sandwiches, salads, relishes and cakes for the luncheon on Saturday.

Friday evening we launched our conference at a kick-off banquet using the Scripture verse, "Let no man despise thy youth," as our motto. We used a nautical theme for the decorations and program. Each guest registered in the lobby of the church and was given a cardboard life-saver with his name and church printed on it. A gangplank and a large gyro-compass decorated the lobby. The dining hall was decorated with naval signal flags and posters loaned by the local Navy recruiting office and Naval Training Center. Scale models of American and Japanese ships served as centerpieces on the banquet tables. Two Naval officers were honored guests and the Salvation Army band provided dinner music. A free will offering was taken to cover the cost of the dinner.

The first conference service was held

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in the church auditorium following the banquet. One of the Naval officers led the group in the pledge to the American flag, and the host pastor led in the pledge to the Christian flag. Co-operating pastors took part in each of the public services by reading Scripture and leading in prayer.

The housing committee took over at the close of the service, introduced the young people to their hosts, and kept a record of where each person was housed.

♦ SATURDAY began with devotions at 8:30 A.M. under the direction of one of the local pastors. This was followed by a brief service with the evangelist as speaker.

Recreation time was from 10:00 A.M. to 12 noon. There was a variety of activities to choose from including roller skating, ping pong, dart ball or a tour of the city. A pastor acted as host for each of the events. Most of the young people chose roller skating at a rink which had been reserved exclusively for our use. Incidentally, the pastor in charge of this phase of the recreation hadn't skated for many years and caused quite an upset among the group and, I'm afraid, a permanent dent in the floor of the rink. (We've since discovered that the rink has been closed for repairs!) After the recreation period the group was on its own until 1:00 P.M. when the panel discussion began.

During the early part of the conference several announcements had been made regarding the question box at the rear of the auditorium. Young people were urged to put their questions in the box with the promise that a panel of "experts" would attempt to answer them. The evangelist was the moderator; panel members included the evangelist's wife, the director of Christian education of the host church and three pastors. Most of the questions submitted by the young people were of a practical nature: "Is it right for a Christian to wear make-up?" "Is it right to wear shorts?" "What's wrong with the movies?" "What about TV?" Interest ran so high during the panel discussion that an extra half hour was given to it. The moderator allowed participation from the floor.

After a fifteen-minute recess two films on Christian schools were shown. Several young people who either had attended or were attending Christian institutions gave their testimonies. After a supper which was donated by the women of the church, two more films were shown.

Many of the young people returned to their own towns after the Saturday evening meeting in order to attend their own church services, but came back for the next conference meeting Sunday afternoon.

The last service was at 9:15 Sunday evening as the young people gathered with the evangelist for an "echo service." Six young people who had made decisions during the conference were asked to give their testimonies. This was a springboard for others to tell what the Lord had done for them. There was no preaching, simply singing of hymns and choruses interspersed with the testimonies.

♦ Did the conference pay off?

At the first public service thirty-seven young people dedicated their lives to the Lord. At another service the entire group stood to express a desire to put Christ first in their lives.

Are the results lasting?

Born out of the conference, a group of high schoolers banded together to spend their lunch hour in fellowship, Bible study and prayer.

Street meetings have been started in our city because our young people are eager to witness for their Saviour.

Sixteen young people in one church have dedicated their lives for service on the mission field partly as a result of the conference.

♦ AFTER analyzing carefully last year's conference we have made a list of improvements for future conferences. Next year we are planning a three-day gathering during the time the public school teachers meet for their state convention. In this way we will be able to have registration Thursday afternoon followed by a kick-off banquet, workshops all day Friday with a public service that evening, recreation Saturday morning and the closing service that afternoon. There would then be no conflict with the regular Sunday services of the co-operating churches.

Next year we intend to use more of the young people for special music. We will encourage them to bring musical instruments. In an effort to plan in advance, a letter will be sent to each pastor asking for the names and addresses of talented young people who will then be contacted personally by the program committee.

Since the panel discussion was the highlight of the sessions this year, we plan to expand it and have workshops dealing with specific problems. For example, there will be a workshop on "Love, Courtship and Marriage," on "Choosing a Vocation" and on "How to Have a Good Youth Organization."

We are planning a display of books specifically for young people. Recreation will be part of the program again, as well as films of Christian schools.

If we can do so without too heavy a financial burden, we hope to make available packets with tracts and booklets such as *Does It Pay? Mixed Marriage Mix-Up* and *Mixed Oaths*.

We hope to expand our scope and invite more churches to co-operate with us and perhaps present a trophy to the largest delegation from the most distant point.

The newspapers were very interested in our conference and gave us good publicity. Next year we want to advertise widely in the newspapers in our area and also run stories in papers in more distant places where churches will be co-operating in this endeavor.

We praise the Lord for what He has done for our young people through the youth conference. Perhaps you will find, as we did, that young people welcome guidance in solving their problems. The right kind of guidance binds them to Christ and brings them into the church.

END



Here it is! Moody Monthly's 1956 Christmas program
with a point . . . by the author of last year's program.

By Ellen McKay Trimmer

Visual aids for this program are made from three large cardboard cartons covered on all visible sides with colored paper to represent three large Christmas gifts. Throughout the program the three gifts are prominently displayed at the center back of the platform.

At indicated times cover sheets are removed from certain sides, to reveal the message lettered underneath, and the box lids are opened. Cover sheets are made of plain paper the color of the box, and tacked or taped over the lettered sides. The lower left box (A in Figure 1) is purple with gold letters; the lower right (B), green with red letters, and the top box (C), blue with silver letters. The shades of the colors should harmonize. Sides and lids are lettered as illustrated in Figure 1. The star, cross and heart are white.

At the beginning of the program the three boxes should resemble wrapped gifts. Bands of the same color as used for the lettering may be painted on the boxes and cover sheets to simulate ribbons, or silk or cellophane ribbons may be pasted on, finished with a bow. As each part of the program unfolds, the sides of the boxes are uncovered and the boxes opened by two older children, referred to in the program instructions as "keepers of the gifts."

PROCESSIONAL: "Hark, the Herald" (Children from all departments of the Angels Sing" Sunday school march into the auditorium and stand at their places. Then the congregation rises and all sing two stanzas. The nursery and beginner children may remain in their departments until their presentation is due and then march directly to the platform.)

**F
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6. PROGRAMS-PUBLICITY

Programs, Christmas

PRAYER
RECITATION: "Welcome," by four primary boys

(The gift box referred to below should be large enough to contain a sheet of rolled or folded shelf paper, which is lettered with the words the boys will repeat together at the end of the recitation.)

(1) (Holding the gift-wrapped box)
We would like to give this present
To each of you who came.

(2) (Pretending to shake hands with audience.)
We would like to give a handshake
And call you by your name.

(3) (Shaking hands with himself on second line.)
But since you are too many
We'll shake your hand this way.

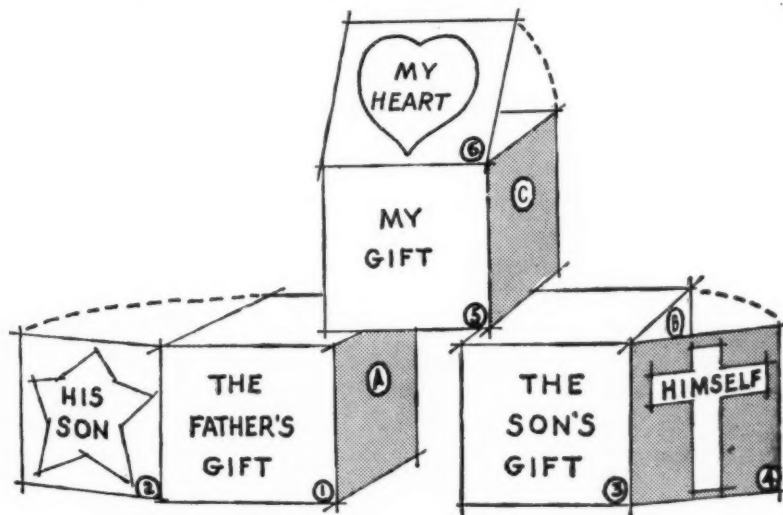
(4) (Pointing to gift box)
And we'll open up your present
So it can help us say

(All) (Boys open the gift box, take out the sign and all help to hold it up for the audience to read, repeating together the words of the sign.)

Welcome to our program
"The Three Gifts of Christmas."

READER: Christmas has become a

Figure 1 Diagram shows open boxes as they will appear on platform at the close of the program.



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time when we give and receive gifts. It is because of God's great gift to the world that we have Christmas. When the wise men came to worship the Christ-child they brought Him presents of great material value, gifts which only the rich could bring. Tonight, it is not the three gifts of the wise men we want to consider, but the three gifts of Christmas—gifts of far greater value than those the wise men brought—and yet in the giving or receiving of these we can all have a part. It is only as we understand the true meaning of Christmas that we appreciate the full value of the "Three Gifts of Christmas."

(The keepers of the gifts remove the purple cover sheet on box A, which reveals the words on side 1, "The Father's Gift.")

THE FATHER'S GIFT

READER: The first gift of Christmas is presented by a purple box with touches of gold, speaking to us of its royal origin. This is the gift given by God the Father. He gave to the world His dearest possession—even His beloved Son—the Lord Jesus Christ.

(Keepers of the gifts remove the cover sheet and open lid 2, revealing the words, "His Son.")

SCRIPTURE READING: Luke 1:26-33; John 3:15-17, by a junior girl

RECITATION: "Christmas Eve," by twelve beginners

(It is very effective to have the beginners and nursery children come dressed in pajamas—fully dressed underneath—as if ready for bed. If preferred, six children may say two lines each.)

- (1) Tomorrow is Christmas
- (2) I know there will be
- (3) Some gifts from my daddy
- (4) And mommy for me
- (5) So off to my bed
- (6) I am ready to go
- (7) But first I must thank
- (8) The dear Father, you know.
- (9) He gave His Son Jesus
- (10) That first Christmas day,
- (11) God's gift to us all
- (12) In a manger He lay.

(These beginners step to the back of the platform and the nursery and other beginners enter—also in pajamas, if desired—as the pianist plays the melody of the following song. A beginner or primary child sings the song to the tune of "Rock-a-bye-Baby." All bow their heads, fold their hands and close their eyes while the solo is sung.)

Thank you, dear Father,
For mother and dad;
Thank you for brother
And fun we have had;
Thank you for Christmas
And presents each one;
But thank you most, Father,
For giving your Son.

Thank you for the nighttime
When I go to sleep;
Watch over me till
Morning light keep;
Thank you, dear Father,
For hearing my prayer;
Keep me forever
In your loving care.

STORY: "God's Gold Star," by an inter-

mediate, older junior or teacher

I would like to tell you a short story entitled, "God's Gold Star." One evening just at dusk, a busy pastor went to call on a middle-aged couple from his congregation. He took his seven-year-old daughter with him for company. As they hurried up the walk to the humble cottage, the child noticed the service flag in the window with the gold star on it.

"What is that little flag for, Daddy?" she questioned.

"That means, dear, that the people who live here had a son—his name was Fred. Fred grew up to be a fine Christian young man. Then one day war came, and Fred was called into the army to fight for his country. His mother and daddy were sorry to see him leave, so they put a little flag with a blue star in their window to let everyone know that they had given their son to protect our country from its enemies. Then about two weeks ago they received word that Fred had been killed while fighting for his country."

"But daddy," said the little girl, "that star is not blue, it is gold."

"Yes, dear, they changed the flag and now it has a gold star, which means that they not only gave their son to fight, but to die for his country."

The father and daughter were now at the door of the house, and as they entered the child noticed the sorrow on the face of the mother and father. How she pitied them in their loss. By the time the visit ended it was dark outside. As the pastor and his very thoughtful little girl went out into the night, the child, looking up, exclaimed:

"Look, Daddy! God has a gold star in His window—because He gave His Son to die for us on the cross, to save us from sin."

Yes, God did give His only Son, and there was a special bright star in the sky that very first Christmas to tell the world of His Gift. Some juniors will tell us about it after an instrumental message entitled "There's a Song in the Air, There's a Star in the Sky."

SONG: "There's a Song in the Air" (instrumental number, song from Christmas Customs and Carols, Rodeheaver Hall-Mack Co., Winona Lake, Ind., 35c)

(While this number is being played, place flannelboard in center of platform for the following recitation.)

RECITATION: "The Message of the Christmas Star," by seven juniors

(Prepare a large star of yellow or gold bristol board. Letter it exactly as shown in Figure 2 and cover each line of lettering with an aluminum or gold foil strip which is long enough to extend around the edge of the star, thus securing it. Dotted rectangles show how strip over "that whosoever..." can be fastened by folding around back of the point and over the front. One piece of foil covers the bottom half, folding it over the edges on all sides. This piece goes on first, and each succeeding strip should overlap slightly. This covered star is placed on a flannelboard. Before each child recites, he removes a strip of foil, revealing the line of John 3:16 which he represents. After the last child removes his piece, only the gold star will remain, displaying the full text of John 3:16.)



Figure 2 Star showing lettering. The dotted lines indicate position of strips of foil.

(1) (Remove strip "GOD")

God, the ruler of all nature,
He who made the land and sea,
This same God of power and glory
Cares for you and cares for me.

(2) (Remove strip "SO LOVED")

God made us, loved us dearly,
Yet He could not look at sin;
His great heart was filled with longing,
Wanting all our love to win.

(3) (Remove strip "THE WORLD")

Looking on this world so sinful,
God the Father had a plan;
He would make a way to heaven
For each straying, sinful man.

(4) (Remove strip "THAT HE GAVE")

From the very heart of heaven,
God the Father took His best
As a gift on that first Christmas
For us all by sin oppressed.

(5) (Remove strip "HIS ONLY BEGOTTEN SON")

Greatest gift that e'er was given,
God's own Son to earth came down;
As a babe born in a manger,
Little King without a crown.

(6) (Remove strip over "THAT WHOEVER BELIEVETH IN HIM")

God's great gift was not just given
To a rich and noble few,
But He calls for whosoever
Will believe the promise true.

(7) (Remove strip over "SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE")

No one needs today to perish,
For God sent His Son to save;
Everlasting life He giveth.
For our sins His life He gave.

SONG: "For God So Loved the World,"
by the seven juniors

INTERMISSION: Announcements and offering

SONG: "O Come, All Ye Faithful," con-
gregation (sing 2 stanzas, standing)
(Clear the flannelboard, and move it
to the left front of platform.)

THE SON'S GIFT

(A keeper of the gifts removes cover
sheet 3, on the green box, revealing the
words, "The Son's Gift")

READER: The second gift of Christmas

October, 1956

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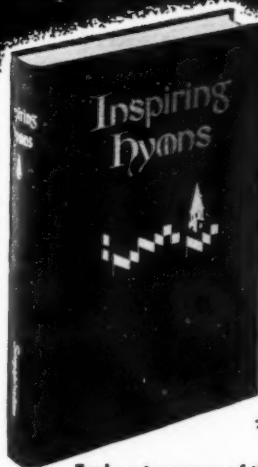
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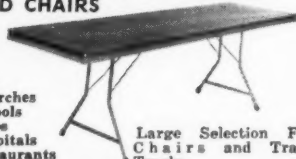
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is represented by a green box, lettered in red. It speaks to us of Golgotha's hill where Bethlehem's Babe, now grown, accomplished the purpose of His coming. Here He poured out His life's blood to purchase our salvation. He was born to die. The story of Calvary began at Bethlehem, for the Bible declares, "He came to give His life a ransom for many." This is the most costly gift that God's Son could give us and the most valuable gift we could ever receive—the Gift of the Son was Himself.

(Keeper of gifts opens lid 4.)

SCRIPTURE READING: Matthew 1:18-25; 1 Timothy 2:5, 6a, by a junior boy
SONG: "Merry Christmas," by all, or a group of primary children

(Sing 3 stanzas. This song is found in Christmas Customs and Carols, p. 27. The children could ring some type of bells on the "Merry Christmas" phrases in time with the music.)

RECITATION: "The Cost of His Gift," by eight older primary girls

(On the flannelboard, now on the left of the platform, place simple felt or flannel background of one large and two small gray-green hills against a light blue sky. Omit any further detail. The letters for H-I-M-S-E-L-F, cut from red felt or flannel-backed construction paper should be large enough to extend diagonally from the upper left corner on the board to the lower right, across the entire scene. As the first girl finishes her part, she places a large black felt cross in the center of the scene. Each girl, in turn, places her respective letter to spell "HIMSELF.")

(1-cross)

We would like to tell you what the Gift of God's Son to the world cost Him.

(2-H)

This gift cost Jesus His HOME.

From His heavenly home came Jesus,
Leaving all to live on earth;
Not a place of earthly comfort
Did He find for His royal birth.

(3-I)

This gift cost Jesus His INNOCENT NAME.

Sinless was God's Son from heaven—
But before man guilty stood;
Though He had not sinned, He suffered
With two thieves—yet He was good.

(4-M)

This gift cost Jesus His MAJESTY.

Prince of heaven was our Saviour,
Till He came to earth to live
In a lowly Bethlehem manger,
Pillowed in the rustling hay.

(5-S)

This gift cost Jesus great SUFFERING.

If He'd saved Himself from dying,
He could not save us from sin;
So He died for our salvation—
Let this precious Saviour in.

(6-E)

This gift cost Jesus ETERNAL RICHES.

Treasures of eternal riches
Were all His in heaven so fair,
But He left them all to save us
That His riches we might share.

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(7-L)

This gift cost Jesus His LIFE.

Most of all this gift cost Jesus
His own life upon the tree;
Now He offers life eternal
As a gift to you and me.

(8-F)

This gift cost Jesus His FATHER'S PRESENCE.

"Why, my God, hast thou forsaken,"
Jesus cried on Calvary.
He gave up His Father's presence
That forgiven we might be.

DUET: "Jesus, Wonderful Lord" (sing stanzas 1 and 3. This song is found in Favorites No. 2, p. 7.)

RECITATION: "The Value of His Gift," by eight older primary boys

(Obtain six large cardboard cartons, graduated in size so that they will fit one into the other, and stack pyramid style. Remove the lids, and cover or paint each carton a different color. Print the word which each box represents on one side so that it can be read when the opening of the box is down. The largest box is for recitation No. 2, etc. Nest the boxes, and tie with a wide ribbon and bow which can be easily untied and removed. The boys carry the nested boxes in and place them, opening down, and lettering away from the audience, at the right front of the platform, in line with the flannelboard, which remains on the left.

(1) The girls told you what it cost the Lord Jesus to give Himself for us. We want to show you the value of this Gift to those who receive it.

(Unties and removes the ribbon. Then, as each succeeding boy finishes his recitation, he lifts the top box from the nested boxes and piles it beside the others, pyramid style, with lettering facing the audience.)

(2) His Gift brings US SALVATION; Matthew 1:21: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

(3) His Gift brings US PEACE; John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

(4) His Gift brings US FREEDOM; John 8:36: "If the Son therefore shall make you free, ye shall be free indeed."

(5) His Gift brings US STRENGTH; Philippians 4:13: "I can do all things through Christ which strengtheneth me."

(6) His Gift brings us LIFE; John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

(7) His Gift brings us JOY; John 15:11: "These things have I spoken unto you, that your joy might be full."

(8) His Gift brings us GLORY; John 17:22: "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

SONG: "He Gave Himself," by a junior choir (*The melody is an old Welsh air, "All Through the Night," and can be found in any book of old folk songs. If possible, it should be sung in two or three part harmony.*)

Greater was no gift than this one,

He gave Himself;

Born to die for us was God's Son,

He gave Himself.

Coming down to earth and dying,

In the grave so silent lying,

Till He rose sin's power defying—

He gave Himself.

What a price with which He bought us,

He gave Himself;

What a love with which He sought us,

He gave Himself.

Never can we understand it,

Only God's love could have planned it,

God's own holy laws demand it—

He gave Himself.

Peace and joy are ours in knowing

He gave Himself;

Freedom from sin's guilt bestowing

He gave Himself.

Never richer gift was given

Taking us from earth to heaven

O the joy of sins forgiven—

He gave Himself.

(Remove flannelboard and pyramid of boxes from platform as unobtrusively as possible. Place a table at right front, and chair beside it facing left.)

MY GIFT

READER: The last gift of Christmas rests upon the first two, and without them it would be impossible. It is the gift symbolized by the wise men when they "fell down and worshiped him," and when "they opened their treasures and gave him gifts." This gift is the one that the Saviour wants to receive from you this Christmas—yes, this very hour.

(A keeper of the gifts removes cover sheet 5 from the blue box, revealing "My Gift.")

After you have received the Gift of the Father and Son, the Lord Jesus Christ wants your gift—your whole heart.

(A keeper of the gifts opens lid 6, to reveal "My Heart." This must have some kind of prop to keep it upright.)

SCRIPTURE READING: Matthew 2:1-12, by a junior girl

RECITATION: "The Dream," by nine older juniors or intermediates

(Girl, seated at a table with a sheet of paper before her, muses aloud.)

It is really hard to know who to buy gifts for, and who to leave off my list. Now there's Mary Barton—we exchanged presents last year, but then she was my special chum, and now we don't even walk to school together. I wonder if I

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should—no, I don't think I'll put her on my Christmas list this year.

Oh, yes, there's my kid brother, I almost forgot him. (Yawns wearily.) Oh dear, Christmas is such a busy time, I'm so tired I can hardly think straight. Imagine me forgetting my kid brother! Let's see, what shall I buy him?

(Yawns again, and puts her head on the table. Soon she is apparently fast asleep. While she is in this position, five people enter from the left, one at a time, speak to the sleeping girl, then leave.)

(Knowledge, a girl dressed in cap and gown)

Hello! You don't know me, but I overheard what you have been saying and came to ask you to put me on your Christmas list. My name is Knowledge—and knowledge, you know, is power. If you will give your life to me, I will guide you into a life of learning. Be sure to consider me for first place on your list. (Wealth, a boy flashily dressed with a wallet filled with toy bills)

Well, I heard my stuffy friend Knowledge offering you the rewards of hard work—a few college degrees. My offer is much better. I offer everything that money can buy, for my name is Wealth. (Takes out his wallet and flashes a few bills.) You see, these are my reward. If you follow me with all your heart you will never know want. If you gain wealth you will find friends and prominence. Put my name on that list of yours right now (pointing to the list).

(Pleasure, a girl dressed in a party gown)

Don't let Wealth fool you. The people who give their lives in the pursuit of wealth are often very unhappy. After all, life is short, so why not enjoy it? Look at me—I am Pleasure, and I offer you something for yourself, thrills, fun and a gay, carefree life. Put my name at the top of your list right now.

(Social Service, a girl in nurse's uniform)

I overheard Pleasure asking you to give your life as a gift to her this Christmas, but don't do it until I show you how much more worthy I am to have first place. They call me Service—Social Service. Those who give themselves to me spend their lives for others. Helping the needy is my noble purpose, and I give rich and lasting rewards. There is such satisfaction in feeling needed by others. Why not answer my noble call and dedicate yourself to me? No one could be more worthy of first place.

(Fame, a boy dressed in an athletic uniform)

I just met Service outside the door. She told me that you were making your Christmas gift list, so I came in to introduce myself and ask for a gift. My name is Fame. If you would really give me your whole heart you could make a name for yourself, and fame has many advantages, you know. With your record in swimming and skating, you could have a real future in sports. You are also gifted in music, and with hard work you could perhaps have fame in this field. Think it over. I hope I'll see my name—Fame—at the top of your list this Christmas.

(Christian, a boy or girl neatly dressed and carrying a Bible)

Hello! I have been outside the door listening while your visitors have come

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and gone. I'm sure you are more confused than ever about who to put on your Christmas list. I have come to tell you of One who can solve your problem. My name is Christian, and I represent the Lord Jesus Christ, God's Gift to all the world on that first Christmas. He is my Saviour and can be your Saviour too, if you will give your heart to Him. When you receive Him into your heart and give Him first place, He will satisfy you fully.

David, the king of Israel, who had many opportunities to know Fame, Wealth, and many of your other visitors, finally found true joy when he gave his whole heart to God. Let me read you what he says about it in Psalm 16:11. (Opens Bible and reads) "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

Solomon, a king famous for his wealth and wisdom, has a word for you too. (Opens Bible again and reads) Proverbs 31:30: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

Paul, a man of great learning has this to say about a knowledge which he found only in receiving Christ as his Saviour. (Turns over the pages in Bible and reads.) In II Timothy 1:12 Paul says: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

My friend, will you receive Christ, God's Christmas Gift to the world, right now? And will you give all of your heart to Him? This is the most important gift you can receive and the greatest gift you can give this Christmas.

(Pauses and looks at her a moment before slowly leaving. Girl awakes, rises and kneels by her chair, remaining so during the singing of the solo.)

SOLO: "What Shall I Give Thee, Master?" (Sing stanzas 1 and 2. This song is found in Favorites No. 2, Sing-spiration Series, Zondervan Publishing House, Grand Rapids, Mich., 65c.)

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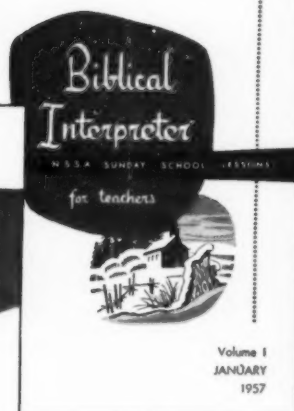
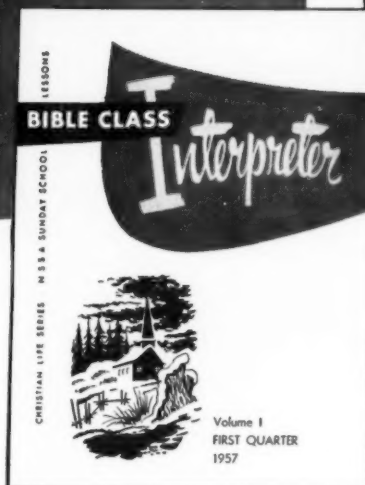
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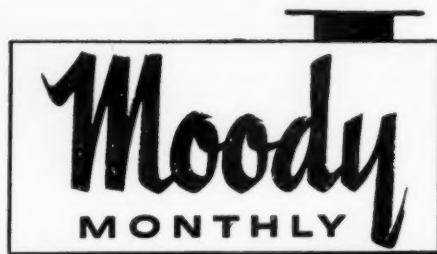
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Roshni was lonely at home without mother

"COME, Roshni," said father Premdas as he came out of his mud hut and closed the door. "You bring the cooking pot and your little sister, and I'll take the blankets. The rice and lentils are in my office."

Roshni's father was the *chaukidar*, or night watchman, at the mission bungalow in India. His "office"—as he jokingly called it—was a small storeroom at the compound. Roshni's mother was sick in the hospital. Every evening when their father went to work, Roshni and Shanti had been going with him.

"Yes, father," Roshni answered. But her smile was gone. She stood digging her brown toes into the dust of the mud floor in their courtyard. It was so lonely without mother.

The good smells of the curry cooking in the neighbors' homes reminded Roshni that she and Shanti were hungry. She must be the "little mother" now.

"Come, sister," she called. Busily she twisted a piece of old cloth into the shape of a big doughnut and laid it on her head, just as mother would do. Like most girls of India, she had learned how to carry things on her head. Roshni lifted the smoky-black cooking pot and balanced it on the doughnut mat. With the pot on her head and Shanti riding astride her

small hip, she hurried along the smooth path on the rice field bank.

At the mission compound, the two girls sat and watched their father prepare supper on his little outdoor stove, made of bricks. He cooked the rice and lentils, and the three squatted near the fire to eat. First, they bowed their heads, and the children thanked God. The food tasted so good, but they all missed mother.

After supper, Roshni and Shanti played. Then father said, "Come, daughters, let's go to sleep."

Father's rough cot was strung with thin ropes made of twisted grass. He laid the folded blankets on it for a mattress and tucked the children in.

"Now, Roshni" he said, "I'll not be here when you awake. I'm going to the hospital to see your mother. It's a long walk, so I want to start while the morning is cool. Take good care of Shanti."

Roshni's queer little jerk of her head meant, "Yes, father."

Then father had his evening talk with his Friend Jesus. It wasn't so very long ago that he had learned to pray. Roshni was glad that they and Jesus loved each other. She listened, quietly.

"Our mother is so very sick," she heard him say. "But You are better

than all the doctors, and You can heal her. I believe You will. We are all right here, Jesus. We don't have much, but we have You. Keep us out of the traps that Satan has for us—and keep us safe from poisonous insects and snakes. Make a temple in our hearts and come and live there. Amen."

Next morning when the children awoke, they ran to the village well. The women were drawing water for their homes. A kind mother gave them some water, and they washed their faces. They ran back and looked in the cooking pot. Father had poured some water over the rice left over from their supper. Roshni nodded. That would be enough for their breakfast.

For a while they played with pebbles on the gravel path. Then the school children came by. Roshni took Shanti's hand and followed them. "A shoulder bag with books and a slate in it!" thought Roshni. "How I wish I could go to school!" But she knew that she must be "mother" to Shanti now.

That evening when it was almost dark father came. The girls met him at the big gate.

"Didn't mother come with you?" Roshni asked, disappointed.

"Not today, daughter, she will be coming in a few days."

Roshni clapped her hands. "Then she's almost well!" she cried.

Father was tired and looked sad. "The doctor says she cannot get well," he explained.

"But, father," Roshni exclaimed, "we have prayed!"

Both were quiet for a while. "Yes, child," father said at last, "and I can't stop believing that God has heard our prayer."

When mother came home, the neighbors all thought the doctor's words were true. Shaking their heads, they said she would never walk about and do her work again.

Everyone thought so but father Premdas and Roshni.

Roshni helped to care for her mother. She played with Shanti and kept her quiet. But sometimes she was tired, and wished she could go to school instead of helping at home every day.

One day Roshni heard one of the village women saying, "No, she will never get well. We know she won't. Just see, they have followed a strange god! If they would go to the temple and offer up some coconuts and a chicken and bow down before the idol like they used to do..."

That night after Roshni went to bed she began to think, "What if she's right?" She kept on thinking, until she felt all mixed up inside and began to cry. She pulled the blanket over

October, 1956



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- #7—Lake-side scene with mountains behind
- #8—Interior view of Bethlehem manger
- #9—Basic outdoor night-time scene

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her head so mother could not hear her.

Then she remembered that only that very day she had heard father say it again: "God will answer our prayers. May His will be done."

Quickly she kicked off her blanket and knelt and thanked God for helping her mother. She asked Him to forgive her for being afraid.

The days passed slowly. Roshni began to look for signs that mother was getting better. She kept on praying. Then one day when she came into the hut she found mother standing beside the bed! Little by little her mother grew stronger, and soon began to walk a few steps. Roshni and Shanti laughed and jumped about for joy.

"God is answering our prayers," Roshni told her father that night.

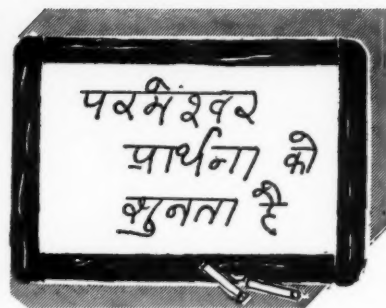
At last, one Sunday morning mother was well enough to walk to church with them. Roshni saw her father looking in his little wooden box where he kept the Bible, and his extra shirt, and other things.

"What are you doing, father?" she asked.

He held up two shining rupees. "This money will be our thank-you gift to God when we go to His house today," he said.

Walking in front of her parents, Roshni held Shanti's hand tightly.

"God does answer prayer," she said with a happy skip. "I'm glad our family belongs to Jesus."



God Answers Prayer

The author of our story for this month wrote these Hindi characters on the slate which she tells us is the way children in India, like Roshni, would write "God answers prayer."

In the puzzle below are places in the Bible where we read about five homes Jesus visited. In each home He answered prayer and healed a loved one. Read the verses and fill in the blank spaces to spell out which person in each home Jesus made well.

Mark 1: 29-31 A —————

John 4: 46-50 A ———

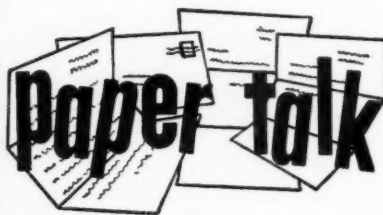
Luke 7: 2-10 A —————

Mark 5: 21-23; A —————
35-43

John 11: 1-44 A —————

ANSWERS

(A mother, a son, a servant, a daughter, a brother)



Lee: October—Halloween! I wonder if other boys and girls go "trick or treating" on Halloween?

Lynn: Say, I have an idea for a testimony on Halloween. This year, when we ring a doorbell and people ask us to do a "trick," let's say a Bible verse—

Lee: Like Romans 6:23? That'd be good.

Lynn: Yes, or John 3:16. Maybe we could sing the John 3:16 chorus.

Lee: And let's get some children's tracts to give with candy to "trick-or-treaters" who come to our door.



Lynn: Good! We'd better send for some right away. Got any allowance left? Just look at all these letters to choose from—

Lee: Yes, but remember, the letters about camp—we're saving them to go in January.

Lynn: I know, but this letter from Linda Hallack, Riverdale, Md., reminds us that going to camp isn't everything. Linda says, "I haven't been to camp yet, but I probably will go next year. The reason I haven't gone to camp is that I got a piano. I am going to use it for the glory of God."

Lee: That's nice! She probably won't have to be made to practice, will she? Here's another one I like. From Kathy Doyle, San Juan Bautista, Calif. "I sure have enjoyed Moony MONTHLY JR. I am 12 years old. I love the Lord with all my heart. And I hope when I get older I can be a missionary. If it is the Lord's will, I want to be a missionary to Mexico or Peru. I hope and pray that I can be a good testimony." Then she wants to know how old we are.

Lynn: We've said we're 10, haven't we? Oh, Lee! We'll have to change that. By the time she reads this, we'll be 11! Here's a letter from a boy. Phil Ameen, from Winston-Salem, N.C. He doesn't tell how old he is, but Phil says, "I am a Christian, and I have a Christian family. At junior meeting we act out Bible stories that we like."

Lee: And Louise Johnson, from Alton, Mo., writes, "I enjoy your puzzles. Just keep having the good stories in your MOODY MONTHLY JR. They help me."

Lynn: I hope she likes the story this month. It helps us to know how children live in India. If other boys and girls reading MOODY MONTHLY JR. haven't written us yet, they can send their letters to

Lee and Lynn

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Colorado Springs, Colorado	KKTV	11	Sunday	3:30 P.M.
Denver, Colorado	KOA	4	Sunday	12:00 Noon
Enid, Oklahoma	KGEO	5	Saturday	6:30 P.M.
Eureka, California	KIEM	3	Sunday	6:00 P.M.
Great Bend, Kansas	KCKT	2	Thursday	11:00 A.M.
Hayes Center, Nebraska	KHPL	6	Sunday	4:30 P.M.
Holdrege, Nebraska	KHOL	13	Wednesday	5:00 P.M.
Lincoln, Nebraska	KOLN	10	Sunday	2:00 P.M.
Louisville, Kentucky	WHAS	11	Saturday Sunday	8:30 P.M. 1:30 P.M.
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SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

October 21

Hear, O Israel

Deuteronomy 6:1-9, 20-25

MEMORY SELECTION: *How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!*—Proverbs 16:16

Our God is a God of order. This world is a place of disciplined plan, although man's failure and sin has created disorder and distress in spite of God's good and loving purpose.

Israel received the law from God, and they were encouraged by His guidance to live according to that law in order that they might be blessed and prospered. They were given fundamental principles which have their application to us as well as to Israel.

Our lesson first stresses the importance of the law—the Ten Commandments and also the additional guidance and instruction given by God to His people as they were about to enter the Promised Land. The word came to them that

I. These Are the Commandments (vv. 1-3)

Note the three words used here as given in the Revised Version: "commandments," "statutes" and "judgments." It has been most helpfully pointed out (by D. M. McIntyre) that in our modern speech the commandment is the constitution of the Jewish state, the statutes are the law of the realm, and the judgments are the precedents, according to which the statute law is interpreted.

Even so, God has laid down for us fundamental principles of law which we must obey, and these are presented and interpreted for us in Scripture. As we consider the judgments carried out by God in His dealing with His people we recognize that it will not do to ignore or seek to limit the law of God, but rather to obey Him fully and gladly.

This observance of the law of God is to be done in the right way, with the proper attitude. So, they were told.

II. Thou Shalt Love with All Thine Heart (vv. 4, 5)

These two verses are the great "Shema" of Israel, repeated constantly in their devotions and worship. It has bound Israel together through the generations, and also bound them to God. They are referred to by our Lord as "the first and great commandment" (Matt. 22:37-40), and this word comes to us also with power and grace.

Note that the central moving force in the keeping of the law is not a blind ritualism or a dead legalism; it is to be done in love. It flows out of an all-embracing and compelling emotion, as the individual is stirred to the depths.

Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

The heart here is the center of life, and the soul is the means of the expression of self.

Our love for God, in other words, is not to be any surface movement. It is to be given with all the powers of the personality—with "all thy might" (v. 5), with intense personal devotion and eagerness.

It will follow inevitably that this blessed and soul-stirring devotion to God will cause man to make known the greatness and glory of God to others—and especially to those who come after us, our boys and girls. The commandment is:

III. Thou Shalt Teach Them (vv. 6-9)

When God's law is honored and obeyed in a man's heart he will "diligently" seek to convey its truth to others. That means that he will seek every suitable means and occasion to present God's Word to the children of his household faithfully, kindly, intelligently, and with a consistent Christian life witnessing to the truth He teaches. Children learn as much or more from the way we live as they do from what we tell them. Remember, this is what

IV. The Lord Commanded Us (vv. 20-25)

The fear of God will keep a family and a nation moving out in the paths of righteousness. There will be an earnest remembrance of God's mercies in the past and a determination to "fear God for our good always" (v. 24). "That he might preserve us always" to do His will. This is His command. Let us obey it!

October 28

The Shepherd Psalm

Psalm 23

MEMORY SELECTION: *The Lord is my Shepherd; I shall not want.*—Psalm 23:1

"The Lord is my shepherd . . ." How sweetly and with what precious assurance those words fall upon our hearts! Today we consider together one of the most familiar and helpful portions of God's Word. We recognize ourselves as the sheep, not able to find our own way nor to provide for ourselves. Yes, even willful, and very prone to wander away from God.

How much we need the Shepherd's care and guidance! And how we delight to remember our Lord's words when He said, "I am the good shepherd" (John 10:11)! It is He who makes provision for the maintenance of life, both material and spiritual, and assures us that there will be

I. No Want (vv. 1, 2)

The green pastures beside the still waters are His glorious provision for us. Why, then, should we ever wander in the desert wilderness, both hungering and thirsting? He is eager to have us

Moody Monthly

receive from His blessed hand all that we need in the pleasant and restful place of fellowship with Him. Yes, because the Lord is my Shepherd, I shall not want.

Further blessing is assured as we note that there is to be

II. No Weakness (v. 3a)

"He restoreth my soul." These words have great depth of meaning, and assure us as we realize how prone we are to lose out spiritually, to get away from God, and fall into that tragic weakness of soul which not only destroys our usefulness but actually sickens us. But thanks be to God, Who has sent the good Shepherd to restore our souls as we come to Him in repentance and faith.

"No want" and "no weakness"—yes, and there need be

III. No Wandering (v. 3b, 4)

"He leadeth me in the paths of righteousness for his name's sake." Remember, we are only *pilgrims* in this world, on our way home to the eternal dwelling place. We must hold to the right way amid the constant temptations to wander off on the world's alluring by-paths. Our Lord, Who is our Good Shepherd, knows the way, and keeps us in it "for his name's sake." That reminds us of Ephesians 1:6, doesn't it, which tells us that this is for "the praise of the glory of his grace."

The way will lead through "the valley of the shadow," but never fear, He is there. His rod will protect us and His staff support us. Commonly, the "valley of the shadow" is thought to refer to death (which is quite proper), but it also refers to those dark valleys through which we pass in times of distress or sorrow. Don't forget, in such a time the Good Shepherd is with you!

That leads quite naturally to the assurance that there need be

IV. No Worry (vv. 5, 6a)

"Surely goodness and mercy shall follow me all the days of my life." The table speaks of the strength which comes to us from God to meet the daily needs. We are always "in the presence of" our enemies—those who would hinder our fellowship with the Lord—but in that very place He provides sustenance for us and the precious anointing which fills our souls with gladness.

No want, no weakness, no wandering, no worry—and so we have

V. A Blessed Assurance (v. 6b)

"I will dwell in the house of the Lord forever." Mission accomplished and destination reached by His grace, we find that not only shall goodness and mercy follow us all the days of our life, but they accompany us into the eternal dwelling places. So life in Christ has real meaning for both time and eternity.

November 4

The Suffering Servant

Isaiah 53

MEMORY SELECTION: *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*—Isaiah 53:5

October, 1956

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Isaiah has been called the gospel of the Old Testament," and today we are privileged to share the very heart of this great book—the chapter which is the very center of the entire Old Testament.

We do well to apply the profound truth here presented to ourselves as individuals rather than to generalize it too much.

It was Alexander Whyte who said: "The right way is to read this great scripture as if it were written for and addressed to, each one of us separately and alone, as if there were no other sinful man for Christ to die for in the whole world but ourselves."

As we read the chapter we are aware that the subject it covers actually begins at 52:13, so we do well to include verses 13 to 15 of that chapter, which gives a sort of introductory summary of the whole matter as it presents the Servant of Jehovah in both

I. His Exaltation and Humiliation (52:13-15)

Prophecy concerning Christ presents the twofold aspect of Him as the suffering One and the victorious One, a double reference which has confused unbelieving Hebrews who were quite willing to accept the exalted and victorious Messiah but rejected the suffering Servant.

As we go into chapter 53 we find just a brief presentation of our Lord's life here on earth before His death. Here is presented

II. His Life of Compassion and Service (53:1-3)

They were faced at once with the sad fact that when He was here on earth He was spurned by the very ones who professed to be waiting for His coming. Out of the "dry ground" of the enslaved and unbelieving nation of Israel Jesus came as a tender plant, and they "despised and rejected" Him.

He was indeed a Man of Sorrows, bearing the sin and grief of His people; and even this did not touch their hearts, for they felt that it was the judgment of God upon Him. And so it was—although not in the sense that they meant—for we see Him next in

III. His Vicarious Death (53:4-6)

God permitted our transgressions, our sins, our sorrows, our chastisement to fall upon Him, for it could only be by "His stripes" that we could be "healed." Keep in mind here that the reference is to the sins which *you and I* have committed. While it is true that He died for the sin of the whole world, here let us make it personal. It is I who have "gone astray"; it is my sin that God has laid upon Him. It is "every one" of us, it is the iniquity of "us all" that was laid upon Him at Calvary. He died for me. He died for you. Have you accepted His redemptive work for yourself?

Now we note the important fact that this was

IV. His Voluntary Suffering (53:7-9)

Ordinarily no man would stand condemned for the sin of another and not even open his mouth to justify himself. But our Lord had come into the world to die for our sins, and without a murmur He went to the cross to bear them there.

Moody Monthly

He bore "the stroke" that was my due. He was "cut off out of the land of the living" for my transgressions. He gave Himself for your sin and mine that we might be saved. What a wonderful Saviour! How right it was, after He had "poured out his soul unto death," to give His human body honorable burial for the few brief days it was to remain in the grave.

It is good to note in closing that His death led to

IV. His Glorious Victory (53:10-12)

Out of the "travail of his soul" have come the spiritual "seed." It was the joy of the "bringing of many sons unto glory" that sustained Him through the unspeakable griefs and sorrows—until He was raised from death into life. For us He "subdued the world, the flesh, and the devil." Again we say, "Hallelujah, what a Saviour!"

November 11

The Lord's Requirements

Micah 4:1-5, 6:6-8

MEMORY SELECTION: *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*—Micah 6:8

Peace—how we all seek it—and how it seems to elude the best efforts of even good men! And how ironical, almost, that we should study about it on what was the great "Armistice Day," and now is renamed as the day on which we honor our armed forces, since the armistice of November 11, 1918 never led to actual peace.

Where shall we find peace? Is there any justifiable hope of finding it? There is, and we shall surely find it if we look in Scripture which tells us of the Prince of Peace who is to come and establish peace in all the earth.

In the midst of the declaration of God's judgments on a disobedient and sinful people, Micah is led of the Holy Spirit to tell of the coming day of peace. First he presents

I. The Foundation of Peace—God's Word (4:1, 2)

Vainly do men labor to bring about a lasting peace built upon the words of men—for whenever there is some gain to be found in repudiating promises, even though they have been given in the utmost solemnity, the treaties become mere "scraps of paper." There is no security in such words—nor in the guns, battleships and planes used to support or to break them.

God's Word, the teaching of His laws, walking in His paths—here is the one foundation for real peace. Micah tells us of the time, "in the last days," when the people of all nations shall go up to God's house, "up to the mountains of the Lord," to hear His Word and to learn how to walk in His ways.

To that day we look forward with anticipation and joy even as we now seek to bring to all men the word of God's redeeming grace, which will give them peace in their hearts.

Always we look forward to the day when He shall come to earth again, the One who is

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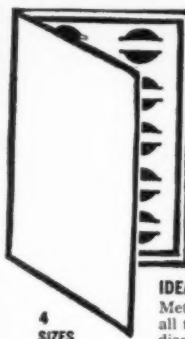
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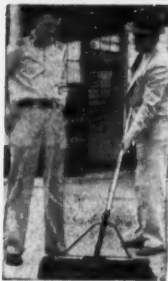
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II. The Prince of Peace—Jesus Christ (9:3-5)

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Some men take these words and apply them to our day when it is clear that they speak of "the latter days," and will be brought about only by the coming of our Lord as the Prince of Peace.

One wonders why so many are blind to this "sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place" (II Pet. 1:19).

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III. The Way of Peace—Holy Living (6:6-8)

It is unfortunate that our lesson passes over Micah 5, where we have the beautiful prophecy of the coming of Christ as Saviour and King. Read it.

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Justice, mercy, humility—these are found in our Lord Jesus Christ. And as men come to know Him by faith they find peace for their own hearts—and are ready to live at peace with other men. While we wait for the coming of Christ as the Prince of Peace, we should diligently present this message of redemption as the way of personal peace in a wicked world.

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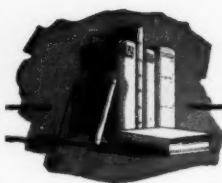
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NEW BOOKS

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Seventeen Ways to Study the Bible

EFFECTIVE BIBLE STUDY, by Howard Vos.
Zondervan Publishing House, Grand Rapids. 224 pages, \$3.50.

Reviewed by J. C. Macaulay

THIS is a textbook, presenting the substance of college courses in the subject of Bible Study taught by the author. The academic atmosphere is therefore apparent.

Dr. Vos, now on the faculty of Moody Bible Institute, describes seventeen methods of studying the Bible in the same number of chapters. These are generally followed by an example or demonstration of the method, suggestions for further study, and a bibliography. In addition to the usual methods (inductive, synthetic, analytical, theological and devotional), the author offers the literary, cultural, scientific, philosophical and other forms of approach to the sacred volume. The chapter on the philosophical method deals more with a Biblical approach to philosophy than a philosophical approach to the Bible. The same is partly true of the chapter on the psychological method—until it comes to the example.



Vos

It will not be expected that every Christian will make a detailed study of the Bible along all these lines, but every serious student will take cognizance of all these elements for a thorough understanding of the text of Scripture. The Christian anthropologist will pursue the cultural method more ardently than the Christian merchant who teaches a Sunday school class, but the Sunday school teacher will have added appeal in his class if he can enlighten his lesson with points of human interest. So there is a real challenge for the layman as well as for the "professional" Bible student in these chapters.

Teachers will find much help in the chapter on "Methods of Teaching the Bible," with its presentation of basic principles, its historical survey, and its practical suggestions. The appendixes also are full of valuable material.

This is not a book for the very young Christian who has no or little background in Bible training. To him it might be discouraging to be faced with so many methods of Bible study. It is rather recommended as a textbook in class, or as a guide for more mature students.

PRINCIPLES OF MENTAL HEALTH FOR CHRISTIAN LIVING, by C. B. Eavey.
Moody Press, Chicago, 326 pages, \$4.00.

The theme of this book is mental health in its bearing on Christian living. The concern of the author is the prevention of mental illness rather than its treatment. From start to finish the whole subject is treated from a thoroughly Christian point of view.

It is doubtful that the careful and conscientious reader can go through this book without discovering areas of failure in his interpersonal relationships, perhaps even in his own family relationships. At the same time, he will be helped in discovering and maintaining a thoroughly Christian viewpoint on matters that pertain to mental health.

Eavey, a Ph.D. from New York University, has served as chairman of the department of education and psychology in Wheaton College. He is to be commended for writing a most enlightening and heartening book. The Christian reader will gain down-to-earth guidance from the entire volume, as for example in the discussion of "practical aspects of mental health." This book is recommended for Christian leaders and laymen alike. W.F.

THE QUMRAN COMMUNITY: ITS HISTORY AND SCROLLS, by Charles T. Fritsch. The Macmillan Company, New York. 147 pages, \$3.25.

No Bible-related subject has captivated the popular imagination like the Dead Sea scrolls. Careless scholars of every shade of opinion have rushed into print. By some, the uniqueness of Christ is challenged.

Others feel that historic Christianity is now "proved"—at least in its claim to an inspired Bible.

The scholarly word is just beginning to have access to the scrolls for study purposes. It is safe to say that it will take ten years to edit and publish the fragments which have been discovered to date. A conservative, cautious approach to the study of the scrolls is the only one possible in the light of presently available material.

Dr. Fritsch writes for the general reader. From archaeology and ancient history he seeks to reconstruct the history of the Qumran Community, which produced the scrolls. The reader who does not have access to Philo and Josephus will appreciate the full quotations from these writers concerning the Essenes, whom Dr. Fritsch identifies with the Qumran Covenanters.

Scholars will debate some of the author's conclusions. Essene influence on the New Testament is highly debatable. Dr. Fritsch rightly points out contrasts as well as comparisons, but seems to think of John the Baptist as Essene in background. This is an old idea, but is no more proved since the scrolls came to light than it had been earlier. The thought that the Qumran community moved to Damascus during the reign of Herod the Great is an original contribution to the study of the scrolls and related literature. The suggestion is interesting, but awaits confirmation.

Of the books on the scrolls that have appeared to date, that by Millar Burrows is the most complete, containing helpful translations of the scrolls themselves. Of briefer treatments designed to instruct the layman in the issues which the scrolls

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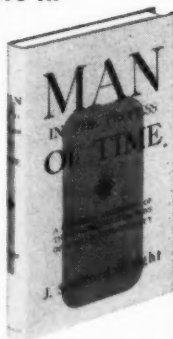
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have raised, the present volume takes first place. The author is an able scholar who has spent considerable time in the area where the scrolls were copied and hidden. C.F.P.

NEO-ORTHODOXY, by Charles Caldwell Ryrie, Moody Press, Chicago. 62 pages, 75c.

Anyone with a desire to understand neo-orthodoxy as it is related to liberalism and conservatism will do well to secure a copy of this inexpensive but well-written book.

The author gives a brief summary of the teaching of Karl Barth, the "titular head of the neo-orthodox school." Two of the chief disciples, Emil Brunner in Europe, and Reinhold Niebuhr in America, are also discussed.

The views of Barth as related to the Bible, the church, and future things are set forth. It is clearly demonstrated that between the neo-orthodox position and that held by conservatives, a great gulf is fixed. That which separates is neo-orthodox inconsistencies and contradictions, and their rejection of the verbal inspiration of the Bible.

This small volume, coming at a time when many are endeavoring to evaluate this system, should find a place in the library of every Christian worker. L.E.P.

THE THESSALONIAN EPISTLES, by John F. Walvoord, Dunham Publishing Company, Findlay, Ohio. 158 pages, \$2.50.

This is a delightful, easy-to-read, easy-to-understand presentation of the truth in these two epistles. The author, president of Dallas Theological Seminary, writes on the basis of the Greek text, hence his exposition is richer and more accurate. Scholarly though he is, yet his style is such that the average Christian layman can take his Bible, and with this book study Paul's words with great profit. The book is deeply spiritual, dispensationally accurate, and evangelistic in that the author brings in the plan of salvation again and again, reaching for some lost soul who may read his lines. The volume is warmly commended. K.S.W.

LET GO AND LET GOD, by James A. Stewart, Revival Literature, 224 Frazier Ave., Chattanooga, Tenn. 75 pages, \$1.00.

A searching book on the subject of revivals in which are said many things that have needed to be said for a long time. "Do not pray for a Revival, but simply for revival." The author stresses the difference between revival and the evangelistic meeting, revival being primarily for the reviving of God's people. One of the chapters deals with "Seventy-six Scriptural Definitions of Revival Blessings"; another with "The Price of Revival," which shows the necessity of being willing for God to search the heart. God does not want a "push-button" revival in which we do the dictating to God, but the Holy Spirit wants to have such control that He can move as He will.

It would be well for every person interested in evangelism to read this book. R.H.B.

WHAT JESUS SAYS, by Robert Boyd Munger, Fleming H. Revell Co., Westwood, N. J., 185 pages, \$2.50.

Here is a book that covers a field on which many books have been written through the years and innumerable sermons have been preached. The present author, however, handles his subject in a masterful and intensely interesting manner, bringing to it a freshness which is very delightful.

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Laymen and women will find great profit in this book. It also will afford stimulating reading for pastors who are anxious to present the authoritative word of the Lord Jesus Christ concerning life situations and basic spiritual needs. C.B.N.

HOW TO BE A HAPPY CHRISTIAN, by J. Nieboer. Our Daily Walk Publishers, North East, Pa. 175 pages, \$2.75.

This very practical volume is by the author of expositions of James, I Peter and II Peter, as well as a treatise on happy Christian relationships entitled "One Another." The style is colloquial, and the book abounds with good examples and illustrations.

There are forty brief chapters, each dealing with some aspect of the Christian life. The writer points out the sort of things that bring unhappiness, and also directs the reader to those things that bring joy. He shows that salvation brings joy, but sin brings sorrow. Furthermore, he states that obedience brings happiness, as do also faith and love and the service of others. A book very much worth while because it treats life realistically rather than idealistically, and because it is clear and scriptural. J.A.S.

THE FARMER GIVES THANKS, by Samuel R. Guard. Abingdon Press, New York. 64 pages, paper 50c, cloth \$1.00.

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While most of the words used are from the farm, they are not put together in the farmer's language. This does not detract from the book. It is descriptive, nostalgic, and sometimes plaintive. An appreciation of the writing is gained by more than one reading of it. K.O.B.

ANTHEMETTES NO. 3, by George S. Schuler. Moody Press, Chicago. 33 pages, 60c.

Twenty-two numbers comprise this compilation by one of the best known Christian composers of today. In addition to six of his own numbers, Schuler has arranged in choral style old favorites by McGranahan, O'Kane, Gabriel, Towner, and others. Included are three new choir pieces by the compiler. The originality and musically settings of these songs will be found very useful by all evangelical choirs. An additional, helpful feature is an entire page of "Instructions for Interpretation." H.D.L.

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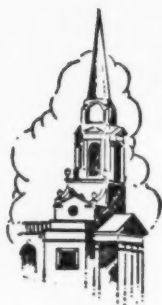
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Evangelism Engagements for OCTOBER

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.

EAST

Connecticut

BRIDGEPORT: Oct. 15-19, American Shakespeare Theater. *Speake*

Maryland

FROSTBURG: Oct. 16-28, First Baptist Church of Eckhart, Brooks Henry, pastor. *Teuling*

SAVAGE: Oct. 8-14, First Baptist Church, John Nelmiller, pastor. *Miller*

Massachusetts

HOLBROOK: Oct. 7-14, First Baptist Church, W. Cook, pastor. *Teuling*

NEW BEDFORD: Oct. 16-28, High Street Chapel, William Carter, secretary. *White*

NORTH UXBRIDGE: Sept. 30-Oct. 14, North Uxbridge Baptist Church, Hubert A. Swetnam, pastor. *White*

New Jersey

CRAMERHILL: Oct. 8-12, Cramerhill High School. *Speake*

PHILLIPSBURG: Oct. 29-Nov. 4, Non-Sectarian Fellowship Church, Clyde Robinson, pastor. *Cherdin*

PLAINFIELD: Oct. 1-5, Plainfield High School Auditorium. *Speake*

TRENTON: Sept. 30-Oct. 5, Church of the Open Door. *Harrison*

TRENTON: Oct. 7-14, Central Baptist Church, D. Allen, pastor. *Sweeting*

WEST ORANGE: Oct. 6, T.N.T. Rally, Ridgeview Community Presbyterian Church. *Sweeting*

New York

BATAVIA: Oct. 21-26, First Baptist Church, Russell Moore, pastor. *Calhoun*

BREESPORT: Oct. 2-14, Breesport Baptist Church, Everette L. Duncan, pastor. *McCone*

HORNELL: Oct. 17-28, Southside Baptist Church, Rev. Doug Christian. *Cararra*

LEVITTOWN, L.I.: Oct. 30-Nov. 4, Baptist Church, Samuel B. Scales, pastor. *White*

NANUET: Oct. 21-28, Grace Baptist Church, Les Flynn, pastor. *Sweeting*

Ding Teuling



Wes Auger



James Threlfall



Sutera Twins



NEW YORK: Oct. 20, Word of Life Rally, Jack Wyrzten, director. *Sweeting*

NILE: Oct. 23-28, Community Church, Charles Manning, pastor. G. Anderson

Pennsylvania

BERWICK: Oct. 16-21, Berwick Bible Tabernacle, Robert W. Lancaster, pastor. *Place*

CENTRE HALL: Sept. 30-Oct. 14, Evangelical United Brethren Church. *Harpell*

HONESDALE: Oct. 23-28, Honesdale Gospel Tabernacle, William Ross Pissaro, pastor. *Place*

HUNGERFORD: Oct. 30-Nov. 11, Turnpike Baptist Church, Richard M. Kidd, pastor. *Miller*

LANDISBURG: Sept. 25-Oct. 7, Landisburg Fire Hall, Cloyd Hull, chairman. *Miller*

LISTIE: Oct. 29-Nov. 11, First Brethren Church, John Burns, pastor. *Teuling*

LONG LEVEL: Oct. 16-28, Calvary Bible Church, Warren Helder, pastor. *Miller*

MONACA HEIGHTS: Oct. 28-Nov. 11, Calvary Baptist Church, Bill Kiltovich, pastor. *Threlfall*

OLYPHANT: Oct. 14-28, City-wide campaign, Samuel D. Davis, chairman. *Wagner*

REBERSBURG: Oct. 18-28, Evangelical United Brethren Church. *Harpell*

RIMERSBURG: Oct. 16-28, Sandy Hollow Methodist Church, George B. Nolder, pastor. *McCone*

ROTHSVILLE: Oct. 30-Nov. 4, Evangelical Congregational Church, C. S. Engle, pastor. *Place*

SALTILLO: Oct. 10-14, Calvary Independent Baptist Church, Richard H. Meyers, pastor. *Place*

SOUTH Delaware

WILMINGTON: Oct. 7-14, Immanuel Baptist Church, John M. Ballbach, pastor. *Ayer*

District of Columbia

WASHINGTON: Oct. 14-28, Capitol Baptist Church, John Cooper, pastor. *Cherdin*

Kentucky

HARLAN: Oct. 24-Nov. 4, Harlan Baptist Church, E. Keevil Judy, pastor. *Brannon*

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MADISONVILLE: Oct. 15-28, Association-wide campaign. *Martin*

PADUCAH: Oct. 21-28, Mizpah Presbyterian Church, Joe C. Gardner, pastor. *Oughton*

South Carolina

GREENVILLE: Oct. 14-19, Southside Baptist Church. *Harrison*

Tennessee

CHATTANOOGA: Oct. 21-26, Chattanooga Bible Institute. *Harrison*

NASHVILLE: Oct. 28-Nov. 2, Nashville Bible Classes. *Harrison*

NASHVILLE: Oct. 28-Nov. 9, Nashville Union Mission. *Slemming*

Texas

WACO: Oct. 15-21, Immanuel Baptist Church, Tilson Maynard, pastor. *Brannon*

Virginia

RICHMOND: Oct. 7-12, Immanuel Baptist Church. *Harrison*

West Virginia

BOOMER: Oct. 3-14, Boomer Baptist Church, Harry L. Stevens, pastor. *H. Pyle*

CENTRAL Illinois

AURORA: Oct. 14-19, Central Bible Church, Robert K. Kinney, pastor. *Lanting*

CHICAGO: Oct. 7-12, Trinity Bible Church, George J. Thomson, pastor. *Lanting*

JACKSONVILLE: Oct. 4-7, Central Baptist Church, William Spencer, pastor. *Humbert*

JOLIET: Oct. 28-Nov. 4, Larkin Avenue Baptist Church, W. James Johnson, pastor. *Long*

MAROA: Oct. 2-3, Maroa Bible Church, C. O. Grubbs, pastor. *Humbert*

MATTOON: Oct. 3-14, Faith Baptist Church, Wylie Fulton, pastor. *Calhoun*

MOUNT CARMEL: Oct. 3-14, Mount Carmel Baptist Church, G. Hodgson, pastor. *Renton*

NEOGA: Sept. 22-Oct. 5, Tent Crusade for Christ, William Young, chairman. *Cloud*

SYCAMORE: Oct. 21-31, Calvary Baptist Church, W. H. Jeurink, pastor. *Lanting*

Indiana

ANDERSON: Oct. 14-28, First Evangelical United Brethren Church, H. L. Lanahan, pastor. *Boren*

BERNE: Oct. 14-19, First Missionary Church, *Slemming*

CAMBRIDGE CITY: Oct. 14-21, First Baptist Church, Roy C. Carlson, pastor. *Long*

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Iowa

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OSCEOLA: Oct. 28-Nov. 4, Community Church. *Levin-Findley*

SPENCER: Oct. 16-21, Baptist Church, Arlan Halverson, pastor. *Levin-Findley*

WEBSTER CITY: Oct. 7-14, Calvary Baptist Church. *Levin-Findley*

Michigan

ALLEN PARK: Oct. 22-Nov. 4, Evangelical Baptist Church, K. G. Farnsworth, pastor. *Davidson*

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IONIA: Sept. 30-Oct. 7, Lincoln Avenue Baptist Church, Paul Knaak, pastor. *Sheveland*

HARBOR BEACH: Oct. 14-28, First Baptist Church, Fred Lapham, pastor. *Stucky*

HAZEL PARK: Oct. 3-14, Tabernacle Baptist Church. *Carrara*

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WESTON: Oct. 10-21, Weston Baptist Church, Clark Mann, pastor. *Sheveland*
YPSILANTI: Oct. 2-14, Calvary Baptist Church, Don Currey, pastor. *Threlfall*

Minnesota

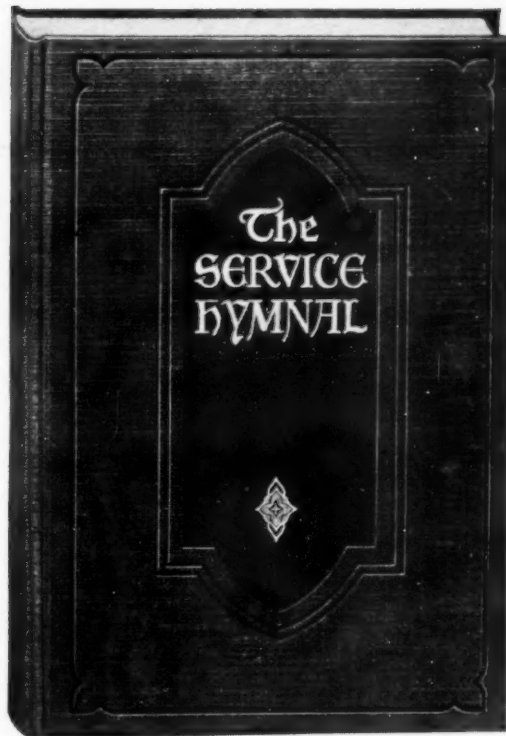
DULUTH: Sept. 30-Oct. 14, Duluth Centennial Crusade for Christ, National Guard Armory, Frederick C. Fowler, chairman. *T. Johnson*

THIEF RIVER FALLS: Oct. 21-28, Evangelical Free Church. *Renton*

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ST. LOUIS: Oct. 15-28, Tabernacle Baptist Church, Ralph Couch, pastor. *Conner*

ST. LOUIS: Sept. 30, Oct. 14, Fourth Baptist Church, Oliver Shank, pastor. *Brannon*

Nebraska

OMAHA: Oct. 19, Omaha Baptist Bible Institute, J. L. Patton, president. *Humberd*

PLATTSMOUTH: Oct. 3-14, First Baptist Church, Sheral Gregory, pastor. *Davidson*

Ohio

AKRON: Oct. 7-14, Arlington Street Baptist Church, George W. Terjung, pastor. *Sengpiehl*

BEREA: Sept. 23-Oct. 7, Berea Baptist Church, E. V. Willets, pastor. *Stucky*

BETHESDA: Oct. 28-Nov. 4, Ebenezer Baptist Church, Charles G. Claypool, pastor. *Calhoun*

BLANCHESTER: Oct. 16-28, First Baptist Church. *Auger*

CLAYTON: Oct. 28-Nov. 7, First

Brethren Church, Clair Brickel, pastor. *Emmons*

COLUMBUS: Oct. 21-26, St. Paul's Evangelical Congregational Church. *Slemming*

DELIGHTFUL: Oct. 28-Nov. 4, Evangelical Church, Bill Ring, pastor. *Van Impe*

FINDLAY: Oct. 14-21, Evangelical Church, Lloyd LeBaron, pastor. *Van Impe*

LIMA: Oct. 30-Nov. 11, Bethel Christian Union Church. *Auger*

ROSSMOYNE: Oct. 2-14, Mount Carmel Baptist Church. *Auger*

SPRINGFIELD: Oct. 1-14, Calvary Baptist Church, Wilburn E. Martin, pastor. *Yost*

XENIA: Oct. 1-7, Xenia Bible Church, S. A. Hutchinson, pastor. *Emmons*

Wisconsin

BURINGTON: Oct. 30-Nov. 11, Bethel Baptist Church, Ezra Kile, pastor. *Gray*

UNION GROVE: Oct. 16-28, Union Grove Baptist Church, Donald Wise, pastor. *Gray*

WEST

Arizona

TUCSON: Oct. 7-14, Emery Park Baptist Church, Don Gagnon, pastor. *Oughton*

TUCSON: Oct. 21-Nov. 4, First Baptist Church, R. S. Beal, pastor. *Guido*

California

FONTANA: Oct. 7-14, Temple Baptist Church, Robert Woodburn, pastor. *Guido*

HUNTINGTON PARK: Oct. 2, First Baptist Church, Walter Pegg, pastor. *Lintz*

LOS ANGELES: Sept. 17-Dec. 10, Christ for Greater Los Angeles. *Appelman*

LOS ANGELES: Oct. 16 and 30, Two union campaigns, Los Angeles Baptist City Mission Society, Ralph Mayberry, executive secretary. *Lintz*

MONTEBELLO: Oct. 21-26, First Baptist Church, Woodrow Rood, pastor. *Laurie*

SAN LUIS OBISPO: Oct. 7-19, Calvary Baptist Church, Don Husted, pastor. *Laurie*

Colorado

WRAY: Sept. 23-Oct. 7, City wide campaign. *Brookshire*

Idaho

LEWISTON: Sept. 26-Oct. 7, Alliance Church, Dwight L. Hall, pastor. *Sutera*

Montana

LAMBERT: Oct. 10-21, Christian and Missionary Alliance Church, Leo Barreth, pastor. *Sutera*

LAUREL: Sept. 23-Oct. 12, First Baptist Church, Arthur Allen, pastor. *Wagner*

SIDNEY: Oct. 24-Nov. 4, Christian and Missionary Alliance Church, Bruce Leastman, pastor. *Sutera*

Oregon

PORTLAND: Sept. 30-Oct. 5, University Park Baptist Church, David E. Beck, pastor. *Wills*

PORTLAND: Oct. 14-19, North Baptist Church, Charles F. Losie, pastor. *Wills*

PORTLAND: Oct. 21-26, Montavilla Conservative Baptist Church, Russell A. Shive, pastor. *Wills*

PORTLAND: Oct. 28-Nov. 2, St. John's

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Washington

BATTLE GROUND: Oct. 7-12, Battle Ground Baptist Church, Donald N. Reid, pastor. *Wills*

SEDRO-WOOLEY: Oct. 16-28, First Baptist Church, R. D. Sensabaugh, pastor. *Crowell*

Wyoming

EDGERTON: Oct. 31-Nov. 11, First Baptist Church, R. H. Hunt, pastor. *Crowell*

CANADA

HAMILTON, ONT.: Oct. 8, Philpott Tabernacle. *Place*

TORONTO, ONT.: Sept. 30-Oct. 7, The Avenue Road Church, Donald A. Shep-son, pastor. *Place*

TORONTO, ONT.: Oct. 6, Youth for Christ, The Peoples Church, Gus Ambrose, director. *Place*

Fishing in Israel

[Continued from page 19]

his pocket. He said he had read it over several times, and also that he had been praying for me! When he saw the French Bible, he was overjoyed, and as I related how the Lord had provided it, we praised Him together.

II

My friend, Martha, had given me the address of her friend in Jerusalem, Vera, a Swiss-Hebrew Christian and a missionary. We became acquainted and several times got together for prayer. We both found Jerusalem a difficult place to do personal work, and when we became discouraged we had a prayer meeting and always felt refreshed.

One afternoon after such a meeting, Vera asked, "Would you go with me to the leper home?"

"Yes," I answered, but in my heart wished she had never suggested such a place.

The leper home was a large house surrounded by a beautiful garden. Vera had been dealing with three nurses and a patient there. She said all of them were quite negative toward the gospel, so we went in prayerfully.

One nurse was off duty, one was busy and the third was sick in bed. We went in to see the sick one, Deborah, who did not appear to be as sick of body as she was of spirit. She refused to eat her dinner and sent it back while we were there, telling us about the wrong that had been done to her by other nurses.

Vera tried to comfort her, telling her that she, too, had been unhappy before she accepted Christ and had had no one to turn to. "But now it is all so different," she went on. "I have One to whom I can bring all my troubles, and He always lifts the burdens."

"Well," Deborah retorted, "I believe the Messiah will come."

Then I pointed out to her that the

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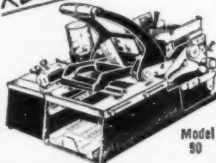
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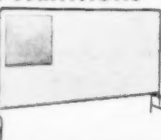
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Messiah came the first time as the Lamb of God, the Passover Lamb, and that He will yet come as King. When I gave my testimony, she began to weep, and continued as I explained that she needed to receive Jesus as her Messiah and Saviour from sin. Soon I was able to lead her into the arms of the Lord. She prayed earnestly and asked the Lord Jesus to be her Saviour.

When she had finished she wiped her tears and smiled. It was hard to tell who was happiest, Deborah who had just been saved, or Vera who had almost given her up, or I who had not even wanted to be in that leper home.

We had an opportunity to testify to two others, both patients. One listened and seemed to show a little concern, receiving our literature, but the other was very hard, refusing even to listen.

On our way back home again, after walking silently but with joyful hearts, Vera told me she knew of three other persons with whom she could not deal any more, and wanted me to call on them with her. I thanked the Lord for opening these doors of service and for a faithful partner in prayer and witnessing.

Back in the quiet of my room I began to prepare my usual supper—bread and margarine, a little hardened cottage cheese and tea. Fresh foods were very rare in this land, especially for the tourist. Families were provided first, and almost all food was rationed.

"If I could only sink my teeth into something fresh," I thought. Then right away I began to scold myself. "Are you going to be dissatisfied here in the Holy Land? So few are privileged to be here!"

With this I turned to open the door to let in some of Jerusalem's clean, fresh air, hoping to satisfy this desire for something fresh. Stepping out I looked down and there at my feet I beheld a nice, fresh white radish! How it got there I did not know, as my room was on the second floor, but my heart was filled with gratitude to my Heavenly Father. With tears I thanked Him, remembering Elijah when the raven brought him food. Perhaps a raven brought that radish for me. In any case I enjoyed it more than a chicken dinner in America.

Early in the morning there was a knock at my door. Vera had come for Bible reading and prayer, after which she invited me to call with her at a home where the father was a secret believer. He was an invalid, and every week Vera called on him to pray and read the Bible. The mother was not a believer, nor was the son who was an artist. Vera said he was utterly hopeless.

We arrived at the appointed time and were immediately served tea. To my surprise the son, David, was present and sat opposite me. Although Vera had told me not to waste my time with him, the

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Lord put a burden on my heart and I could not help but speak to him directly.

"Mount Calvary is not far from here," I began. "Have you ever thought about the fact that Jesus Christ died there for your sins? What have you done with Him?"

"I am very busy," he answered. "Will you excuse me?" And with that he rose from the table and left the house.

After tea Mrs. Abram remained for our time of Bible study. Vera had told me that she usually excused herself also, but it was apparent that Mrs. Abram was troubled. We knew she needed to know the Lord.

Our lesson was taken from the sixth chapter of Isaiah. When we read of Isaiah crying out that he needed cleansing from sin, Mrs. Abram said that she needed cleansing too. It was our privilege to show her how she might be cleansed through the blood of the Messiah Jesus Christ, which was shed for sinners. She broke into tears, and as we prayed together she received the Lord Jesus as her Saviour.

Husband and wife were very happy together as Vera and I left their home, their faces shining with joy.

A few days later I was surprised to find David Abram standing at my door. He said he had to tell me something—that he was different. I invited him in, and asked him to sit down and tell me exactly how he was changed.

"When you talked to me at my mother's place," he began, "I only wanted to get out as fast as I could. I went out carousing all night and was finally going home around sunrise. On a quiet side street I saw the first sun rays falling over the Mount Calvary, and it was as if God or an inner voice spoke, 'I died for you! What are you going to do with Me?'"

He had gone to his room, but not to bed. There he opened his New Testament and read about Saul's conversion. And David Abram, like Saul, saw the light! Then he read Romans I and understood it. He could not wait until it was late enough to see his "Mimi" to tell her about his experience.

"You need to sleep, Dave," Miriam had told him.

But since then he had slept several nights, only to stand more firm as time passed. Now he was ready to give up his art and do what God would have him do.

Later, during our last visit together, David told me he was willing to give up Miriam for the Lord. She had become a stranger to him. They had nothing to talk about. She wanted to remain as she was, and therefore he knew a parting was unavoidable.

"I'll miss her," he said, "but the Lord is all-sufficient. He fills my whole heart now!"

III

Back in Haifa I found a welcome once more in the home of my friend, Martha. One afternoon two young Arabs stopped.

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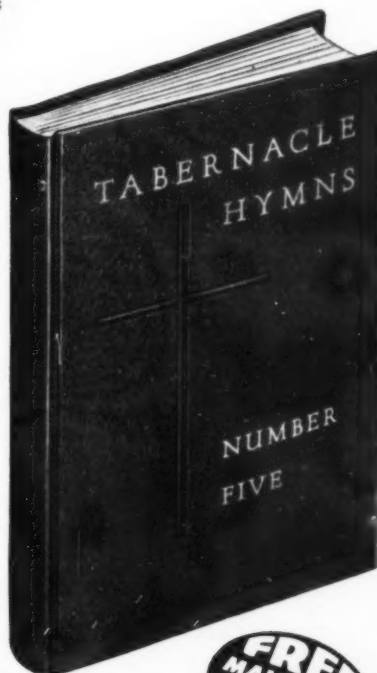
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Business was taking them several miles out of the city and they invited her to go with them. She had a previous appointment, but suggested that I go along for the ride. Though I was not particularly interested, I took this as an invitation from the Lord.

We had a fine time of fellowship during the drive, as the young men were both Christians. At their destination, however, I wondered why the Lord had brought me there. We had arrived at some sort of industrial plant. The young men went inside, leaving me to talk to the guard, a civilian who was not feeling well. He was bothered with asthma, so I told him to keep his seat and let me join him for a little talk. He had been reading a book on communism, and told me frankly that he did not believe there was a God. Again I wondered if perhaps I shouldn't have come.

The guard who spoke German was called away for a few moments, so I sent my S.O.S. up to the Lord. He heard and answered.

When the guard returned, I opened my German Bible. I explained about God and the Jews, the Pesach Lamb and the Lamb of God. After a time I asked if he would permit me to pray before continuing further, to which he agreed.

In a prayer from my heart I asked the Lord to open his eyes, for I believed he was sincere and wanted to know if these things were true.

I told him about my conversion, but wanted to leave out many details.

"Please," he begged, "I'd like to hear it all."

"So he is not such a hard 'Commie' at all," I thought.

Becoming very personal, for here a precious soul had to be pulled from hell-fire, I asked his name. Reading John 3:16, I put his name, "Nathan," in place of the "world."

"For God so loved Nathan, that He gave his only begotten Son for Nathan, that Nathan, believing in Him should not perish, but have everlasting life."

He just seemed to melt. He was willing to pray and ask the Lord Jesus to come into his heart. Then I prayed, we thanked God together, and a new man sat before me!

When my young companions came to take me home, Nathan slowly and meekly told them that he had found the Messiah.

As we rode back to the city rejoicing I could not help thinking also of my young friend, Hanja Haroud, a cousin of my two companions. His dark eyes seemed to have a new light in them since he received the Lord into his heart.

I recalled that day when his parents had come to Martha's to meet me. She entertained them in the patio, and came in to tell me that they wanted to see me.

"Are you sure it isn't a mistake?" I asked. "I can't speak Arabic."

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"They came expressly to see you," she said.

When I went to meet them, Martha stayed and interpreted the conversation for us. The father, a Christian, was concerned about his young son's soul. While we were speaking, Hanja, a handsome young Arab of eighteen, came over and acted as our interpreter, leaving Martha to her tasks.

At one point Hanja stopped and seemed to argue with his father, not wanting to interpret what had just been said. I pleaded with him to tell me what his father had said.

"Well, my dad thinks I don't believe," he said. "But I do believe in God and I believe in Jesus."

We closed with prayer, and I prayed especially for the saving of Hanja's soul. After the parents had left, the boy had followed me into the house, disturbed by my prayer. Over the Bible I had shown him his condition as a head

believer, explaining that he must believe from his heart.

"God is a jealous God," I told him, giving an illustration of a boy courting a girl. "How jealous a boy becomes when his girl has another boy friend. He wants her as his own or not at all."

He told me he had already prayed with his father, but nothing happened.

"Well, you did not surrender everything that was in your heart to make room for the Lord Jesus. What did you hold back?" I asked.

His big, dark eyes had been very soft as he had said honestly, "The world." He was now willing to surrender, and sincerely asked the Lord Jesus to come into his heart.

"Will you always pray for me?" he asked when leaving. "I cannot pray very well."

Now I rejoiced and thanked God for this precious little one, who might be-

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come a "fisher of men" and win many to the Lord. God's hand had been in everything, and the glory was all His.

* * *

One very warm afternoon shortly before leaving Haifa, I had not been feeling very well. The thought had come to me so vividly that I should go to Mount Carmel that afternoon at 4:00. I had resolved to obey, regardless of how I felt.

Right on top of Mount Carmel a man had come walking toward me on the narrow walk. He was unshaven, poorly dressed, and had looked troubled. I had greeted him with "Shalom," offering him something to read about God. He in turn had asked me to step over to the shade and began to read.

"Do you believe in the living God?" I had asked.

"Oh, yes," he had answered. He even said he believed secretly that Christ was the Messiah. He attended secret assemblies where they professed Christ. He said he hadn't really received the Lord as his Saviour, but was very willing to do so. We had prayed together and he had asked the Lord Jesus to come into his heart, receiving Him as Saviour. Then I had asked him if he owned a whole Bible, which he did not.

Now, on my last walk to Mount Carmel, I had a Hebrew Bible for Reuben. He was waiting at the same spot where

I had met him that day, eagerly watching for me. I'll never forget the way he handled that Bible—respectfully holding it, his face shining.

"Now I am on holy ground, because God Himself sent me this Bible," he exclaimed. "I thank God for it, and you are my mother!"

I could not help but wonder at the difference in a man with Christ in his heart. Reuben's face was peaceful, and he was shaven. As he left happily clutching his Bible, he turned once again and called back, "Goodbye, Mother!"

* * *

I returned home, praising the Lord for the hungry souls He had brought my way in Israel. He had prepared their hearts and merely used me to throw out the net and bring them in. I felt I would be happy to spend the rest of my life serving Him in Israel if that were His will, but the Lord was directing otherwise.

The following afternoon I took my last stroll around the outskirts of Haifa. Under a shade tree on a little hill I sat down with my Bible to commune with the Lord. I brought before Him each one of these with whom I had dealt—the Asher family, Baruch Friedman, David, Nathan, Hanja, and the others—committing them to Him that He might lead them and strengthen them in the faith. I knew that no man could pluck them out of His hand.

END

For Special Prayer

Again this month a number of prayer requests to be shared with readers have come to the editors. Readers are urged to have a part in this world-wide ministry.

GOSPEL RADIO AND TELEVISION PROGRAMS around the world. Financial burdens are great. Leaders are often faced with pressure to discontinue the programs. Rejoice in the reports of those who have accepted Christ as Saviour through these programs.

THE NAVIGATORS AND THEIR NEW PRESIDENT, LORNE SANNNY, as he assumes his responsibilities of directing the work. This organization has had an effective ministry in the training of personal workers, and more recently with the follow-up program of the Billy Graham campaigns.

MISSIONARY WORK IN EGYPT because the Egyptian government has put in motion a law requiring all missionary schools to teach the Islamic religion to their Moslem students. Defiance of the law means confiscation of the offending schools.

EDITORIAL STAFF OF DENG-TA, the new popular Chinese magazine published in Hong Kong. This monthly periodical is sponsored by the Overseas Missionary Fellowship, and is designed for the man on the street who may be attracted to the gospel through the reading of this magazine.

THE RURAL BIBLE CRUSADE and other similar organizations as they enroll thousands of boys and girls in a Scripture memorization program. So often the work is curtailed because of lack of finances, and a great opportunity is lost. Trust God for responsive hearts as the children hide God's precious truths in their hearts.

THE CENTRAL AMERICAN MISSION as they open a new Bible Institute in Mexico City for the training of nationals. The school is scheduled to open in February, 1957. A suitable location has not yet been found.

THE CRUCIAL NATIONAL ELECTIONS in early November that the people of God's choice may be elected to office.

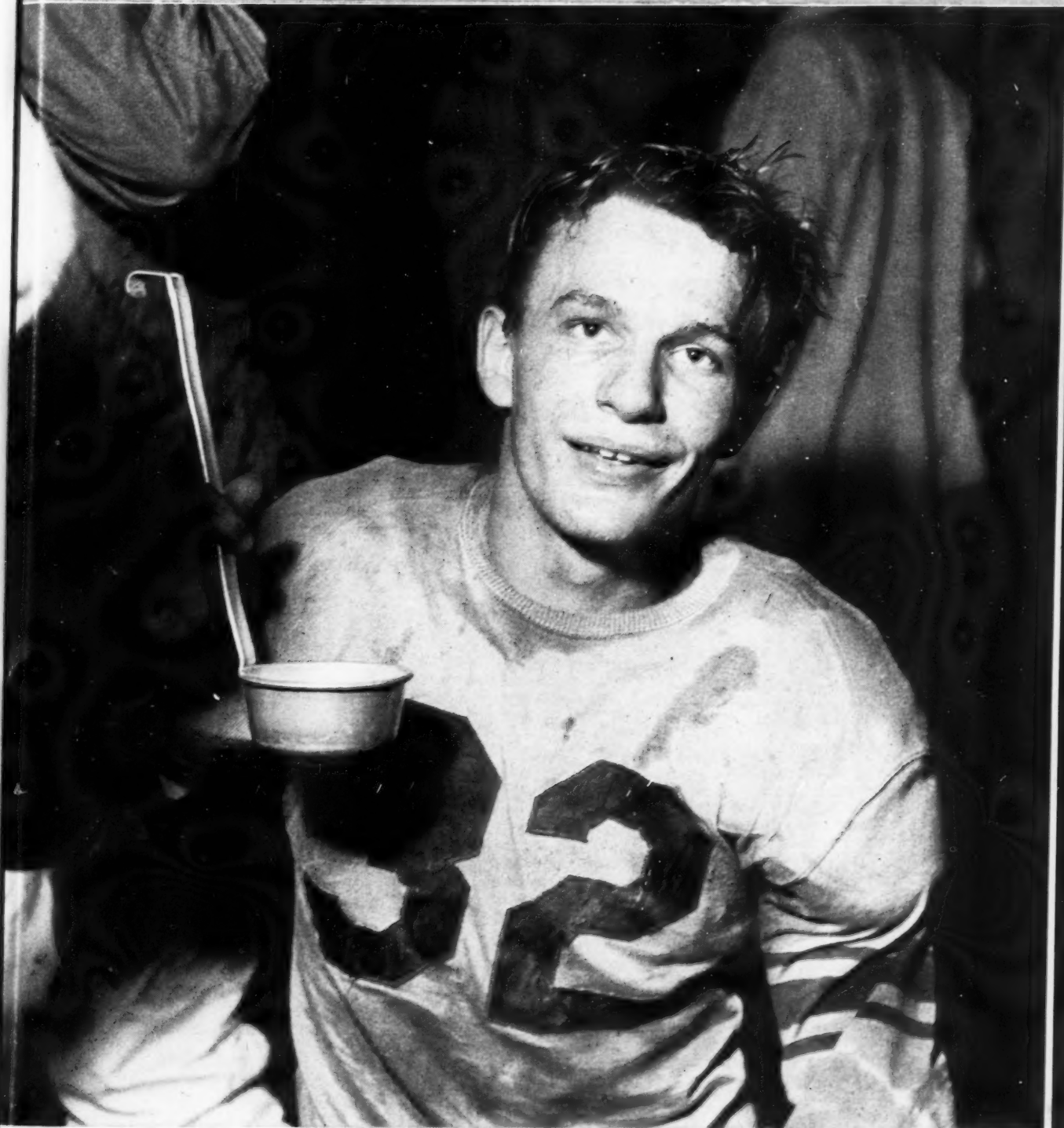
THE NATIONAL HOME MISSIONS FELLOWSHIP and its field secretary, Gerald S. Hobart. This is a fellowship of many faith home mission groups and is important in the development of an overall home missions program.

THE HINDUSTAN BIBLE INSTITUTE in Madras, India, and its president, N. Paul V. Gupta, an outstanding Indian Christian leader. There is an urgent need for more such Christian Indian leaders throughout India and this institute is making a valuable contribution to that end.

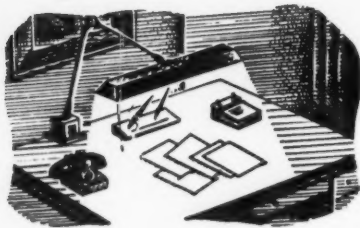
YOUTH

HAZEL GODDARD, Editor

Supplement



Sports and the Christian College →



TEEN TIP-OFF

from your YS Editor

Quotes You Wrote

Misses "Your Best Friend"

Last winter you ran a series called "Your Best Friend Won't Tell You." Those articles were very helpful to me and to other young people I know. How about printing some more like that? —S. B. Kansas

Thanks for the "Tip-Off"

Teen Tip-Off has always been a real blessing to me, but the one on the emotions in the July issue helped me more than any of them. I understand now the difference between wrong and right emotions. I never did before. —J. G., Illinois

How about a Bigger YS?

I can't understand why the YS isn't bigger. There are so many things we young people like and want; isn't there a chance of getting more stories, programs, Bible studies, etc.? —D. O., Iowa

Fiction Did It

For some time I have been trying to interest our teen-age son in reading the YS but he has always considered it an adult's magazine and wasn't interested. However, when the story "Don Patten" started, I left the magazine open to that page where he would see it, and he not only read that one but read each issue until the story was finished. I noticed he also found other things there he enjoyed when he asked, "Why didn't you tell me about this magazine before?" —Mrs. R. L., Washington

SUCCESS IN LIFE

The greatest victory obtainable in this life is that of fulfilling the possibilities of personality, and the greatest defeat is that of failure in this direction. Recognizing that every individual life is a creation of God, having its own peculiar forces and values, we assert that the fulfilling of life consists in realizing to the full the life bestowed. —G. Campbell Morgan

BE SURE TO READ . . .

Young people in Oshkosh, Wis., sensed the need for getting together for fun and inspiration. The result was a carefully planned, three-day youth conference which drew teen-agers from seventeen churches. "We Used a Youth Conference" tells how they did it, and is brimful of ideas for your young peoples' group. The article is on page 43.

How About a Motive Tune-Up?

YES, I mean *motive*—not *motor*. But since some of you are probably more familiar with motors than you are with motives, let's think about motors for a few minutes—car motors.

What is meant by a motor tune-up? You fellows know—but the girls may not—that occasionally your car doesn't operate smoothly. Maybe one of the cylinders isn't hitting, the carburetor adjustment may be off, or a spark plug not firing. The result is lack of power—you just don't get the zip out of your car that you should, so you get a motor tune-up and the car begins to roll again.

Now let's switch our thoughts over to our spiritual operation. There are many reasons for a Christian's becoming spiritually out-of-tune. But one big reason which many of us rarely consider is our "motive" mechanism. To put it simply—"why we do what we do."

Perhaps you are very active in Christian work. You are a leader in young groups: you sing, speak, perhaps play an instrument. *Why?* Is it because you really want to serve the Lord, or is there a certain pride about being in the public eye?

Or, you are not a leader, but you do give testimonies and attend church every time the doors are open. What's your *real* reason? Could it be because you like the crowd you see there—you enjoy the fun of being together—you get to see "him" there . . . or "her"? Of course, there's nothing wrong with liking Christian fellowship, but that should not be your prime motive!

How about things like giving, praying, reading the Word? Do you do it because you love the Lord and want to express it

or because you want fellowship with Him? Or is it because you think it is all a part of being a spiritual Christian and you sincerely want to be one?

Be honest with yourself! Those are just a very few areas where you could have "missing" motives. There are many others—so many and so deep that it is very difficult to recognize them. But there is one way we can constantly throw light on our innermost thoughts and intents.

Hebrews 4:12, 13 tells us that "the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

Phillips translates that last part: ". . . to the innermost intimacies of a man's being: it exposes the very thoughts and motives of a man's heart. No creature has any cover from the sight of God; everything lies naked and exposed before the eyes of Him with Whom we have to do."

The first step then is recognizing that we are out of tune. A constant, sincere study of God's Word is bound to show us if we have that kind of need.

Then, once we realize our true motives and intents—if we really want to be spiritual Christians—we will take our "missing motives" to God and let Him put us back on the road with spiritual motives that can't help but operate with power. END

It's New! . . .

"Fun Forum"

You've been asking for party ideas and programs. Here they are all worked out for you by Virginia Newitt. See page 82.

By JACK DANIEL

Youth in action
cross-country



YOUTHGRAM

» Red faces are red or, somebody else has trouble with non-cooperative youth! Not much of a title for a book, but it's the truth from behind the Iron Curtain where Communist leaders are trying to get East German young people to replace their age-old church confirmation with "youth dedication" ceremonies. Just how bad things are for the German Communists is shown by the comparison in Saxony, where only 2,000 children participated in the Red rites, while 49,000 took part in the church rites.

» Complete vocational guidance for Christian young people would be the 50-cent-word way to say it, but Faith Coxe Bailey calls her new book on the subject: "You Have A Talent, Don't Bury It!" (Moody Press, Chicago, 125 pages, \$.85.) She covers everything a Christian young person could possibly do in service to God, church and mankind--everything from advertising to work as an X-ray technician.

Basic theme of the well-written volume is: Everybody can do something--and her list of more than 80 different vocations proves it. The book ought to be of real interest to born-again young people who want their lives to count for Christ, but who are positive that God hasn't called them into the pastorate or missions, or what is normally thought of as "full-time Christian service."

» Granite across the seas became a unique display of Norwegian-American friendship as 50 young people's societies in the Nordfjord area of Norway sent a nine-foot, 18,000-pound cross to Luther Theological Seminary in St. Paul, Minn. The cross is a replica of what is believed to be the oldest cross of its kind in Norway, and is the unusual "Celtic cross" design.

Nordfjord is located on the west coast of Norway, and is noted as the spot where early Irish Christians erected the country's original cross shortly after their landing from the homeland following bitter persecution by pagans.

» Biggest quiz gets bigger. That's Youth for Christ's program of Bible study and memorization which pits teams of high school young against one another to see who knows more of God's Word. This year, little West Suburban Youth for Christ (they meet in Downers Grove, Ill.) again knocked off all the big cities and won, making six years in a row that a team has won two times straight. Kansas City and Los Angeles had each won twice in a row until West Suburban won last year.

This year's estimate of the number of high schoolers studying the Bible for the YFC quiz program was something over 5,000, including teams from coast to coast, and from Florida, Georgia and Louisiana up into Canada.

How Do You Rate With Your Roommate?

The answer is found in the 10 questions below

JAN BROADMORE (that's not her real name) seemed to be an ideal candidate for the mission field. She felt definitely called to the field; she was a serious, hard working student, and above all she had a real devotion to the Lord. Her mission board felt more and more as they got to know her that she was a worthy candidate for the foreign field. There were some slight reservations, but they seemed small.

Then they made a routine check with her roommate, and turned her down. Did they find that Jan had what we could call "worldly" habits? No, her standards of conduct were above reproach. Did they find that Jan never had devotions with her roommate or alone? Quite the opposite.

Conversation with Jan's roommate revealed that Jan was everything she seemed to be. But there seemed to be some hesitancy in her roommate's voice when pressed as to whether there were any things that were undesirable in Jan's life. After much prodding it was brought to light that Jan would spend her Saturdays alone with the Lord. What's wrong with that? Nothing—on the surface. The real problem was that Jan would have her devotions on Saturday when it was time to clean the room. In spite of her apparent love for the Lord, the mission board had to turn her down, realizing that Jan would never be able to get along with her fellow missionaries if she would not take her share of the work load.

The above story (a true one) illustrates the importance that mission boards place upon a student's relationship to his roommate. That relationship shows a great deal about your

character—or lack of it. Stop and think for a moment. How do you stack up with your roommate? Check yourself on the ten points listed below and then rate yourself.

1. *Are you an excessive clothes borrower?* Many roommates, especially girls, find it convenient to exchange clothes with one another if the sizes are right. But are you sure that roomie really likes to have you wear her clothes? Many a person has lost a friend by going overboard on this. Even if you have an agreement about each other's clothes, it is far better to wear your own clothes most of the time and your roommate's only when it is really necessary. If there is any doubt about her enthusiasm in letting you wear her clothes, the best rule is never to borrow.

2. *Are you a radio listener or constant talker?* When you want to talk or listen to the radio better make sure it is by common agreement with your roommate and that it is not interrupting her study.

3. *Do you make your room a Grand Central Station for all your friends?* If so, it is about time to take a check on yourself to see if you are causing resentments that will lead to disharmony.

4. *Do you keep your own desk, clothes and bed tidy?* If your roommate is tidy, she will probably boil inside if you do not cooperate in keeping your own things in order. Dirty clothes lying around, your wardrobe hogging the closet room, unmade bed, and papers and books scattered (Continued on page 88)



How you stack up with that roommate of yours may be far more important than you realize.

*When the last seconds run out
and the final whistle is
blown how much has been
accomplished for God?*

SPORTS



and the Christian College

By Jack Daniel

Do some Christian colleges overemphasize intercollegiate sports?

Do intercollegiate athletics deserve *any* place in the program of a Christian college?

Aren't sports themselves intrinsically evil, particularly football, which often borders on the brutal, and wrestling, which can be one of the roughest "contact sports"?

Can there be any valid reason for spending thousands of dollars for what amounts to sports entertainment for Christian college young people? Might not that money be better used to send these same young people to reach lost mankind with the gospel of Christ, or to raise faculty salaries so as to give better teaching to the additional hundreds who want training?

If all you want is a warm argument, those questions give you plenty of conversational ammunition.

Let's start with a number of facts that are obvious from the start. It is true that a complete program of sports isn't absolutely essential to the success of a school. Proof of this is the fact that a number of outstanding evangelical institutions have no program of intercollegiate athletics.

Take Moody Bible Institute and Bob Jones University, for instance. Both schools are famous for turning out brilliant preachers, successful missionaries and almost every type of gospel worker. Both, of course, do have programs of intramural sports.

On the other hand, there are a number of Christian colleges that give athletics a high place in their overall programs. Take Wheaton College and Taylor University, for example.

Wheaton has managed to be a conference power in every

major sport for the past five or six years, and has won titles in many of the minor sports.

Wheaton's basketball team not only won the league title, but was chosen to participate in the NAIA tournament for small colleges in Kansas City last spring. The Wheaton five finished fourth among the thirty-two tourney teams, which represented almost all of the smaller American colleges.

Dave Burnham, Wheaton football star for three years, and a "Little All-American" selection all three seasons, was anything but the proverbial dumb football player. He was given a place on the "Scholastic All-American" team for athletes from all colleges and universities, large and small, who did as well in scholastic endeavors as on the gridiron.

The spiritual payoff for Wheaton comes as news stories headline the word that a small and decidedly "Christian" school comes up with fellows who are quite talented with a basketball or football, but who also get a thrill out of testifying for their Saviour. On most sports pages, this is still news.

Burnham, for example, was the subject of dozens of sports page articles telling how and why he turned down forty-five offers of "football scholarships" and paid his own way to Wheaton so that he could prepare for the ministry. Dave also found that he was in demand as a speaker (and he is a good one) to assorted youth groups as a high-scoring college backfield star.

Taylor University in Upland, Ind., is a somewhat smaller school than Wheaton, but one which has successfully linked good athletics and Christian zeal. Don Odle, Taylor's athletic director, was named Indiana's "Young Man of the Year" by the Junior Chamber of Commerce of [Continued on page 87]

One good masquerade stunt is to have the guests come dressed as their favorite fiction characters



FUN FORUM

by virginia newitt

According to readers' letters, one of your biggest needs is help in planning youth parties, developing social program ideas for youth groups and leaders, etc. We've already done something along this line, but perhaps FUN FORUM is the best yet.
—The Editor

Let's have a party for the whole gang. It will be loads of fun. Christians can have more fun than anyone else. Games that provide a barrel of laughs, activities that challenge the brainiest, wonderful food and—well—fun! That's what parties are for. The kind of gaiety and good times that leave a warm let's-do-it-again feeling. No regrets and no doubts. Christians have the edge on other people. They know a few solid rules and abide by them. That's why their parties are the wonderful kind.

Parties make friends. They provide healthy outlets and good dating opportunities. They make splendid openings for interesting school friends and acquaintances in your group and perhaps eventually in the Lord Himself. This can and often does happen.

Parties make memories. You never will forget all the crazy fun out at the Collins' old barn that night. You will always remember how suddenly pretty Mary looked in the firelight while the group filled the soft night air with song. It seemed like a very good idea to ask to take her home, and you ended up by asking her to next month's party too.

So let's get down to the tangible business of memorable parties. We spoke of rules and there are two kinds:

- Spiritual: 1. Never lose sight of the Lord Jesus Christ
- 2. When in doubt about something—don't
- Practical: 1. Good committees
- 2. Hard work

They are your keys to perfect parties. Hard work frighten you? Well, this is fun-type hard work where everyone pitches in to make a real big deal of it. Here are the basic committees you will need.

Arrangements: Sets date, arranges meeting place, transportation, equip-

ment, (tables, chairs, game props, etc.) invitations, reservations, fills in wherever needed.

Entertainment: Cooks up plans for games, stunts, programs (including devotions), all entertainment, and has charge of their successful execution. Put your sharpies here and keep your eyes open all the time for ideas.

Food and Decoration: This committee acts as liaison between parents and group for donations. (Watch your manners—you do want that food, don't you?) Put an artistic soul here. Pretty and appropriate fixings are a real asset. As for food, well a party will stand or fall according to the food provided. Just keep it simple and plentiful.

Cleanup: This is essential if you want to keep in the good graces of your sponsors at church. But it can be fun too. Remember, you're apt to meet the best kids in the crowd here.

Have you some world-shaking ideas on this fascinating subject? Or perhaps some problems? We invite you to share them with us. Hope you enjoy FUN FORUM in the coming months. **END**

bringing a present-tense
emphasis to
FUN FORUM—here's

OCTOBER MASQUERADE

THERE'S nothing like the excitement of a good masquerade party. So set your date and let's see what we can cook up.

Instead of having people just walk in the door let's make it hard. Set up some sort of a labyrinthine entrance with a few hidden hazards, always good for some squeals and guffaws.

Why not have a dress-up theme for the evening? Like: "Come as your favorite fiction character" (historical or professional). Pin a number on each guest as he arrives to identify him. Then pass out ballots with a dual purpose: 1. For identifying by number the characters represented as "No. 6: Robinson Crusoe," etc. 2. Voting for best. Prizes go to the one identifying the most characters and to the one receiving the most votes. This serves to get things started. So-called ice-breakers are indispensable to a good party. As guests arrive a few at a time they must have something to do.

If yours is a general masquerade here is another way to get things started. Get a roll of grocer or butcher paper and put up a continuous strip around the room. Draw the tips of picket fencing on the bottom one third of the paper. As guests arrive direct them to a box of assorted crayons and instruct each one to create a face peeping over the fence. You'll discover some cartoonists.

Have a stunt or two before unmasking. Here is a good one: "Parade of the Zombies." Get a half dozen discarded nylon hose and an equal number of beat-up old hats. Let game committee choose six guests impossible to identify in costumes and masks. Take them out of the room and remove masks. Slip one nylon over each head and face, pulling and twisting it. The grotesque distortion of features must be seen to be believed! Plunk on the old hats and parade these "Zombies" around the room once. Chances are their true identity will be a mystery. On slips of paper each guest does his best; the winner—the one who gets them all.

Now for the unmasking. Have a musical follow-the-leader line that twists and turns all around the room and up and down the hall. At a signal have a loud report (shoot a blank or something). Lights go out, and the order "Unmask!"

is given. Lights on—all sorts of shrieks and laughs. This moment is fun, so give it a little time.

Relays are numerous and varied and loads of fun. Dividing into teams can be done in a number of novel ways from the simplest, counting off, to more complicated ways.

This one is fun. Decide how many teams are needed and choose captains. Whisper to each what his teammates are: "You are the captain of the Cats" etc. Pass folded slips of paper with animal name on each, having an equal number of each animal. With lights out the crowd moves about, each person making the noise of the animal on his slip. Captains collect their team by ear and corral them in a corner. When silence descends the lights go on and every one is surprised at who is on his team.

Run off at least four relays, your favorites. We suggest: 1. Balancing act using anything from a cup and saucer on the head (collect some old dishes) to a peanut on a knife. 2. Blindfold relay. Each teammate in turn is given a potato and blindfolded, turned around, then aimed in the direction of the finish line where he must put potato in circle on floor. Team having most potatoes in its circle wins. 3. Packing the suitcase. Each teammate dons the contents of a small satchel at the start, doffs and repacks at the finish, rushes satchel to next teammate. 4. Game director has a list of odd articles apt to be found on teammate's person or room, as a shoelace or flower earring, etc. He names them one at a time. First team to present that article wins one point, and so on down the list. Team with most points wins. Use dime store prizes.

You will like Musical Hats, similar to musical chairs. Gather as many old hats as you have guests, who stand in circle each wearing one. As music starts, game director stalks circle (stalking music, please!), suddenly grabbing hat from a guest. He grabs hat from one on his right and put it on his head. That guest does the same and so on around the circle until the music stops. The now hatless one drops out, and the process is repeated until the last one with a hat is declared the winner! Fast and fun.

For this next game guests are paired

off. Collect a bushel or so of old discarded dinner plates of any size and secure a broomstick. Fasten a board about 4½ feet high by 3 feet wide to base and brace it upright. Paint a white line across it a little over half way up. Each boy takes his turn at trapping falling plates against the board with the broomstick, as his partner, standing behind the board, drops the plates over the top one at a time. He may not stab the plates above the white line. Winner traps most plates in two-minute time limit. Just sweep up the mess of broken plates when you're through if you can stop laughing long enough.

List all the props needed for each game and secure them ahead of time. Have the games well in mind; don't bore guests by learning game as you try to run it off. Keep prizes small and inexpensive, comical or ridiculous.

Everybody hungry? Let's bring on the food. How about hot, spicy barbecues and steaming cocoa, with potato chips on the side and cookies to finish off? Gals, you and mom make the barbecue filling ahead of time. Work out your own serving plan, using paper plates and cups and buffet service.

It's the peak of enjoyment when a tired but happy guest sits down with a tempting plate of food to enjoy with friends. This is a mellow moment, and it is here, when food has disappeared, that singing, testimonies and perhaps a short devotional message is enjoyed. Keep it happy and informal and it need not be incongruous with the rest of the evening. It is a wonderful way to send guests home with praises on their lips and in their hearts.

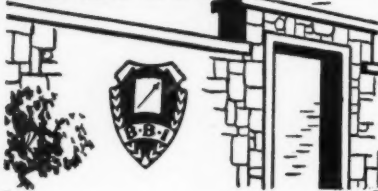
Even though your song leader is tops, a guest leader from another church may give a pleasant lift, as may a novelty instrument such as an accordion. Take a moment to invite outside guests to your Sunday meetings, and follow this with personal interest.

We hope by now the outsider at your party will be thinking: "This has been one swell evening. Think I'll mosey over next Sunday evening and see what they have then." **END**

Next month in FUN FORUM: "Thanksgiving Open-House." Sound fancy? It is! But surprisingly simple to plan.

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By Kay L. Halliwill

Are you making use of what you

have now, or are you just . . .

Wishing Your Life Away?

"**W**ISH I were back in high school!" Ann sighed as she counted the Sunday school class offering. Jean, sitting in the classroom beside her, leafed through her quarterly.

"I wish I were *through!*" she said.

I experienced a strange sadness as I arranged my teaching materials on the desk before me. Ann's blue eyes were shadowed with new responsibilities. I knew that working at a telephone switchboard could be trying. I remembered a class period less than a year ago when Ann, like Jean had been counting the days and wishing for graduation.

Most of us start wishing at an early age. Exactly as it should be, too. Every worthwhile achievement begins somewhere as a dream or a wish. It's so easy just to wish; but good to remember that "As for man, his days are as grass: as a flower of the field . . ." (Psa. 103:15)—that there comes a time to stop wishing and to start working.

Jack Hanson came to this realization after a wasted two years. All through high school, Jack had been a dreamer. There were many things he wished to do.

Graduation day approached. He knew that as a Christian he should no longer delay discovering what God's will was for his life. As he analyzed his desires and ambitions he felt certain that God

was calling him into engineering on the foreign mission field.

I met Jack on the street one day after graduation. The fall semester had begun. Knowing his college aspirations and hopes for service on the mission field, I expressed surprise in seeing him there.

"I thought it was college for you this fall," I said.

"Wish it were." He gestured with upturned palms. "Not enough funds. Going to have to work a while."

A year later, I asked him again concerning college.

"Wish it were possible," he said. "Trying to earn enough to get some decent clothes." I remember thinking to myself that Jack had always appeared well-dressed to me; but, then, perhaps his idea of an adequate wardrobe and mine differed.

It was some time before I had an opportunity to talk with Jack again.

"When are those college plans going to materialize?" I asked.

"Soon as I get my car," he replied, looking somewhat embarrassed. "Wish I could make it this semester but . . . well . . . most of the fellows have cars."

Two weeks later, at the close of a revival service, Jack came to me. I noted the determined set of his jaw.

"Well, I made my decision tonight." He

Ira Marrs photo



really looked different, I thought. "No more stalling," he added with a grin. We both knew what he was talking about. Jack had awakened to the fact that two years had passed and he was no closer to his life's goal.

"What about that car?" I asked.

"If wishes were horses, beggars would ride." There was laughter in his eyes, but then his face became serious. "I've decided to stop wishing things were different so I could go to college. I'm going to claim that promise the evangelist was talking about tonight: 'The Lord will perfect that which concerneth me.'"

Jack did just that. Trusting his heavenly Father for guidance and help, he took what assets he had and with the aid of part-time employment he earned his college degree. He has often regretted those two lost years. But, today, as a skilled engineer, he is making a valuable contribution to missions in Africa. He achieved his goal by putting his wishes to work.

Unfortunately, everyone's wishes do not end so happily. Such a person was Mrs. Anders who wished unceasingly, for years, until . . . Well, this is the way she told it to me as we sat together in her beautifully-appointed living room a month or so ago:

"At twenty, I was 'keeping company' with Jim . . ." She paused. The lines which years of discontent and her recent bereavement had etched upon her face, deepened as she continued. "Jim and I missed most of the joys engaged couples usually share, because I was too impatient for the arrival of our wedding day. Then we wished for four years for a family. Finally, when we knew that our wish was about to be granted, I began telling myself that life would really begin after the birth of our first baby. This was followed by a second and a third child.

"Well . . . soon the children were grown and in homes of their own. I was lonely, wishing they were small again. Then I began to measure my happiness by the time when we should own this home . . . when Jim would be retired from business . . . the things we would do . . . the places we would go . . . together. We had done so little together."

Her lips trembled as she continued. "Well . . . as you know, Jim retired a month ago and . . . last night I found him . . . sitting in his favorite chair . . . here before the fire. I thought he was asleep. He was asleep. His tired heart had failed. He would never awaken again in this world.

"All my life I've been waiting for circumstances to be different . . . so that I could really begin to live. Never satisfied with the present . . . always wishing for the future or the past. And now I am old . . . Jim is gone . . . and I've wished my life away."

What a waste of days and potentialities! We might well pray here with the Psalmist: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90-12).

The popular song, "Wishing Will Make It So," is a nice sentiment. But practical thinking and experience tell us that *working*, not *wishing*, is far more likely to do the job. END

Student Medicine

By C. B. Wyngarden, M. D.



Physical Exercise

PUBLICIZED needs for engineers and scientists have made students aware of the great need for the development of the mind in meeting the challenges of today's world. While all this is very true, another of the great problems among our young people today is the lack of real physical fitness.

This is partially due to the lack of and indifference to proper exercise. As a college physician I am continually faced with the problem of deciding whether or not to excuse students from gym classes. Many times their requests stem from a complete indifference to the need for exercise or from the pressure of time needed to complete academic work.

Statistics concerning physical fitness in this country are truly alarming. The percentage of American men considered unfit for military service is astounding. Physical fitness tests for children have proved that American boys and girls do not meet the standards of European children. This is true in spite of superior nutrition, better medical facilities, and generally higher standards of living.

The reasons for the poor situation are many. Calisthenics have virtually disappeared from many physical education programs because they are considered hard work. Spectator sports require little physical effort on the part of the vast majority. Walking has been replaced by cars. Television and similar amusements have replaced many active forms of entertainment. The real reason, however, is that young people are not concerned about the problem and have little interest in the matter.

It is no secret that many diseases, both functional (nervous disorders) and physical (coronary disease, ulcers, and hypertension), are related directly to improper health and exercise habits. A well-developed mind can be used more effectively if it is combined with an efficiently operating body. It requires effort on the part of any individual to achieve the goal, but it is well worth that effort.

Exercise must be a part of the daily routine. Strenuous exercise which is done once a week is not only of little health value; it may even be harmful. It is the inclusion of healthful exercise daily that adds up to fitness.

Swimming is widely recognized for its beneficial effects. You may have read that President Eisenhower has been required by his personal physician to include a half hour swim in his daily routine as a part of his rehabilitation program. In addition to swimming there are many sports which offer good exercise as well as pleasure. Tennis, archery, golf, bicycling, skating, badminton, and

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horseback riding are just a few.

If you do not have the money or time for certain types of exercise, brisk walking can be a part of each day's routine. An elderly patient of mine recently returned from a trip abroad. She stated that she felt better than she had felt in years. She attributed her sense of well-being to the fact that she had been forced to walk a great deal while in Europe. Most people could arrange to include this type of exercise daily.

Many tasks offer the opportunity to use muscles which are habitually allowed to remain flabby. The average person stands in such a position as to use as little muscular effort as possible. If the weight is kept equally divided on both feet, the abdominal muscles are used properly, and the head and shoulders are kept erect, muscles are being used.

If leg muscles need exercise, either for reasons of overweight or weakness, a position can be assumed which will give those muscles a good work out. Stand with legs slightly bent while doing such tasks as washing dishes, ironing, or even shaving. Try it.

A few minutes devoted to exercise morning or evening can work wonders if the proper exercises are used. Raise the head, shoulders, and heels from the surface of the bed and hold for a few seconds. Rest, and repeat. It is the strength of the abdominal area which is often tested in physical fitness tests. In addition to acquiring strength, the appearance of any individual is greatly improved if a protruding abdomen is not permitted to develop.

Teen-agers who place the proper emphasis upon the importance of exercise will find a way to include exercise in daily routines. Those who are wise enough to do so will find that it pays dividends in emotional, mental, and physical health. The majority of students with emotional problems are the

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Sports and the Christian College

[Continued from page 81]

his state, and his team was given a Freedom Foundation award for its "Venture for Victory" combination basketball-and-Bible trips to the Orient and South America.

The teams were made up largely of Taylor men for the first couple of trips to Japan and Formosa and the Orient. Since then, Odle has added such court stars as Jerry Miller and Jerry Truax of Wheaton, and George Selleck of Stanford, one of the big Pacific Coast Conference schools.

Good basketball (they won all but two

of their games on one trip, and all but one on another) coupled with spirited music and forthright testimonies paid spiritual dividends as Odle and his athletes saw hundreds step out onto the court to accept Christ.

One interesting thing at these two schools, as at probably all evangelical colleges and universities with inter-school sports programs, is that a student sports participant, whether he be a star or a scrub, has to keep his grades in passing territory or he gets no chance to prove his prowess on field, diamond or track.

Speaking of track, a couple of better-than-average track men have given good testimonies, after setting and holding world's records. Gil Dodds, famed "Flying Parson" and now Wheaton's track coach, held the world mark in the indoor mile for years (it was broken only last year).

Bob Richards, now pastor of a California church, still holds the world pole vault record, and is being counted on for first-place points in this fall's Olympic games at Melbourne, Australia. Another California Christian who many think may set a new world's record for his track and field specialty, the decathlon, is Rafer Johnson, number one man on the Olympic squad in the 10-event grind (YS for September).

The thing that makes these track men worth mentioning in this discussion is that they have used their sports ability as a springboard to public notice and a spoken testimony that would hardly have been theirs without it.

But we haven't answered all our questions about sports and the Christian college. No—Christian colleges as a class do not overemphasize intercollegiate athletics, although if you were an underpaid professor's wife, probably you could make out a good case for another place where the money might be spent. Actually, of course, there is a pretty good income from football and basketball gate receipts which defrays its own cost as well as helps pay the cost of the minor sports.

Yes, that money could be spent in a few dozen better ways, some would say. But the chances are, the excellent public notice given Christian schools is worth whatever expense is involved. Certainly, the good testimony that Wheaton's basketball team gave at Kansas City during the NAIA tourney was worth the whole season's work.

One more question: Aren't sports at least slightly "wrong"—rather a "waste of time"? Well, hardly, so far as the Dodds-Richards-Johnson wing of the athletic group is concerned.

But how about the average fellows who never reach Olympic heights? Probably they would be just as good at the vocations God leads them into without intercollegiate sports experience. But a couple of college students named Jim Elliot and Ed McCully were known not as future martyrs in Ecuador but present heroes in wrestling and football, respectively. There on the floor and on the field their mettle was first proved.

No, you don't have to be a star, or even participate in athletics, to be a success in Christian work. But if those fellows were here today they would probably say, "It helps." **END**

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**BROADMAN
PRESS**

How Do You Rate with Your Roommate?

[Continued from page 80]

around are sure to bring you trouble.

5. *And do you help in keeping common things clean?* Much talk is traded over the back fence about roommates who "never help" in cleaning the floors, rugs, windows, closets, etc.

6. *Are you cooperative in observing the rising and retiring hour?* Obviously, not every pair of roommates will have the same ideas concerning when to go to bed and get up. But you can adjust your schedule to some extent if that will be helpful. Also, you can make sure to be quiet and use a low light that will not bother or waken him if you must stay up or come in late.

7. *Have you made your room into a small grocery store?* It's fun to have some victuals around when you get hungry, but if you have so much that the room smells like The Greasy Spoon then it is time to reduce the supplies.

8. *Have you made a special effort to be always cheerful and positive?* It is fairly easy to pour on the charm for a short time while out with the gang, but it's just as easy to let down and grumble, gripe and complain all the time when just "roomie" is there. Make sure that you are just as chipper and enthusiastic in your own room as any other place.

9. *Are you friendly to his friends?* You may not like all of them, but they are his friends and he likes them. A kindness shown to them is a kindness shown to him.

10. *Are you well groomed and socially poised?* If your appearance or mannerisms are not meticulous you will embarrass your roommate in public, and thereby cause much friction.

Perhaps much could be added to these, but these are the most common complaints. Nothing, so far, has been said about your spiritual relationship with your roommate, and perhaps you are surprised at this. Actually, the matters we have mentioned are all related to spiritual things.

If your roommate is a Christian, certainly you will want to have a devotional time together. But if you are off center on these other things, your devotional time together will mean little. If your roommate is not a Christian, then certainly you should wisely and carefully introduce him to the Saviour. But all you say about Him will fall on deaf ears if your life is not consistent in the ten aspects listed above.

Certainly the most important thing in relation to your roommate is to be of spiritual help. You should be ready and willing to give aid in any circumstance or problem. Your life should be such a sparkling testimony of the life of Christ that your roommate will want to know Him or become more like Him. But unless your Christianity becomes practical in the most difficult place—with your roommate—then you will be ineffective in the great opportunity of living Christ before another person.

Suppose that the list above were given to your roommate to fill out about you. I wonder—how would you stack up? **END**

The Last Word

Again this month we would not have you turn this page without urging you to make certain of your salvation. The Word of God declares that "All we like sheep have gone astray; we have turned every one to his own way," then it adds that "the Lord hath laid on him [Christ] the iniquity of us all" (Isa. 53:6).

In that great object lesson provided by the first passover in Egypt (Exodus 12) God came in judgment to every home except those marked by the blood of the passover lamb. "When I see the blood," He said, "I will pass over you." Jesus Christ was slain for the sins of the world two thousand years ago on Calvary. If the death angel were to pass over your home tonight would he find you under the blood of God's Son?

There is not a just man upon earth, that doeth good, and sinneth not.—Ecclesiastes 7:20

Except a man be born again, he cannot see the kingdom of God.—John 3:3

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Proverbs 14:12

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II Corinthians 5:17

Accepting God at His Word, I now receive Jesus Christ as my own personal Saviour and Lord.

Name

Address

City..... State.....

Those making this decision are invited to clip and send the above (or merely to send their name and address in a card or letter) to MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill., for material to help you as you begin your Christian life.

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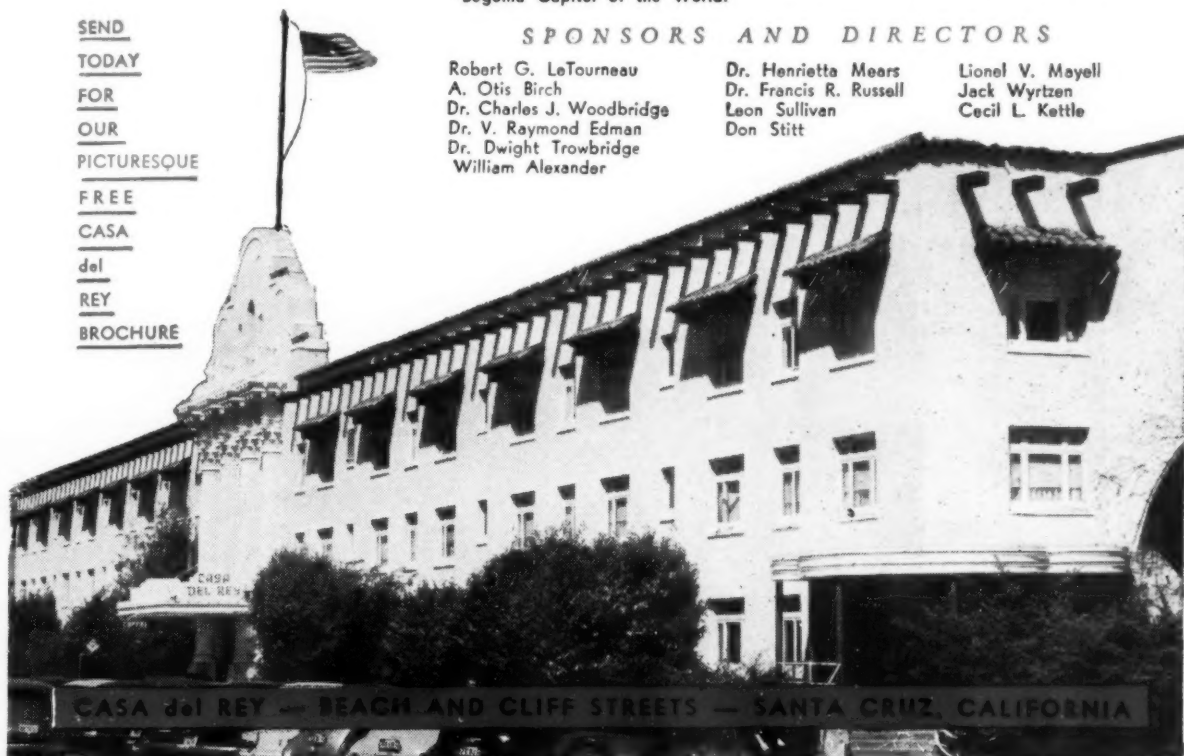
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